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Charles C. Marshall's Reply to Governor "Al" Smith

Our editorial pages herewith refer to Mr. Marshall's open letter to Governor "Al" Smith and the latter's reply thereto both of which appeared in the Atlantic Monthly (April and May). After our editorials were set up, however, we learned that Mr. Marshall had met the Governor's reply with a second letter which the Atlantic Monthly declined to publish. This second letter was then given by Mr. Marshall to the Press Association and part of it appeared in a few newspapers, but through the courtesy of its author we are now able to give the whole of it to our readers in this issue. Its perusal is important because of the seriousness of the subject, and because of Mr. Marshall's competency to treat it as a Christian scholar versed in ecclesiastical law and accustomed to temperate debate.

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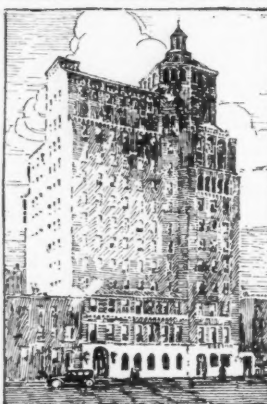
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Moody Bible Institute Monthly

JUNE, 1927

EDITORIAL NOTES

He that sent me is with me; the Father hath not left me alone; for I do always those things that please him.—John 8:29.

W. Graham Scroggie says, "The man who is not right with God hates to be alone. That is why there are so many people seeking company all the time."

How true that is! It is not so strange that the world's people should be seeking company all the time, but that it should be true of so many Christians is very strange. It is an evidence of their carnality, and evidence that they are living in the flesh and not in the Spirit. The man whose heart is right with God, who really knows God and loves Him, longs to be alone with Him. Jesus never was lonely separated though He was from all the world. He must have missed the fellowship of men who could not enter into His life with Him, but as He did always the things that pleased God, as He set the Lord always before Him, He was always unmoved, always glad and always rejoicing (Ps. 16).

The *Atlantic Monthly* did a great piece of advertising for itself in opening its pages to the first clash of the debate on the religious aspect of Governor Smith's candidacy for the presidency, and the New York lawyer, Mr. Charles C.

The Atlantic Monthly Makes a "Scoop"

Marshall, who drew the governor's fire, showed himself well-equipped for his task. He had the theoretical knowledge, the historic facts, the intellectual poise, and the judicial spirit to say his say with dignity and to give no opportunity for the cry of bigotry or intolerance. Moreover, the governor's reply is such as to lead us to express the hope that the debate has not ended there. It is not surprising that people who ought to know better speak of the reply as satisfactory and convincing, but from our point of view it is neither. And yet it is true to form in all we have known of Roman Catholic casuistry. In thus expressing ourselves however, we are as far from bigotry or intolerance as Mr. Marshall showed himself to be, for we are not thinking primarily of Roman Catholicism from the religious but the political point of view. Roman Catholicism has the same right as Protestantism to propagate its faith, but it is not in its nature to pause

there and still be true to itself. The people of this country need to learn that, and such a debate as Mr. Marshall has begun has great educational value for us if it may be carried on in the right spirit and free from rancor and abuse.

The New York lawyer who contributed to the *Atlantic* the open letter to Governor Smith, kept on practical lines and asked the plain but vital questions which all our voters have a right to raise. For example, (1) Does the Roman Catholic church acknowledge the lawful equality of other religions with its own? (2) In case of a contradiction between the jurisdiction of the State and that of the Roman Catholic church, which in the judgment of the church, should prevail? (3) What about the education of our youth? Does the Roman Catholic church in her parochial school use text-books at variance with the peace and safety of the State as the State construes such things? (4) The institution of marriage. "The recent and notorious annulment of the Marlborough marriage," afforded Mr. Marshall a pertinent text to say that a direct conflict between the Roman Catholic church and the State arises on that question through the former's claim that in theory, authority in such matters reposes ultimately in the Pope. (5) The Mexican situation afforded the lawyer another text. Quoting the official opinion of a Roman Catholic jurist, he showed that the Roman Catholic church challenged the right of Mexico to enact into her constitution a provision denying juristic personality in churches. "It is the voice of that church which speaks to America in the words of its distinguished Counsel," said Mr. Marshall, "and your fellow-citizens (Governor Smith), are concerned to inquire what authority you ascribe to that voice?"

The governor says that he recognizes "no power of the Roman Catholic church to interfere with the constitution of the United States or the enforcement of the law of the land."

Governor Smith's Reply

But to this, Mr. Marshall replies that the Roman Catholic Church itself teaches differently, and he names his authorities. Is therefore, the governor ignorant of such teach-

ing? As a matter of fact, he admits that he is ignorant. He has no acquaintance with canon law he says, and no knowledge of theology. His first impulse he tells us, was to answer his opponent with a single statement of his faith and let it go at that. But later he thought better of it (or worse we think), and called in Father Duffy. This priest who was an honored chaplain in the World War, is also "schooled in the church law," and it is he really and not the governor, who is replying to Mr. Marshall.

This ignorance of the governor is no surprise to Protestants, who have always maintained that the Roman Catholic laity as a class were ignorant of the teachings of their church. No better American citizens can be found than within the Roman Catholic church, but they are unaware of the inconsistency of their position. If they saw that, their allegiance to one or the other, the Church or the State, would be seriously strained.

As bearing on this ignorance, consider the statement of the governor, or rather Father Duffy, when the former is made to say to his opponent, "You have no more right to ask me to defend as part of my faith every statement coming from a prelate, than I have to ask you to accept as an article of your religious faith every statement of an Episcopal bishop."

Does the governor really believe that the "Supreme Pontiff," as the Pope is called, has no more authority over him than Bishop Manning has over Mr. Marshall? We think the question answers itself.

The saying quoted in the margin finds an illustration in Mr. Marshall's reference to the papal deposition of Elizabeth, Queen of England. For years after that act Roman Catholics in England suffered the consequences, but later the Hierarchy was restored in England and peace and amity again reigned. Nevertheless, to quote Mr. Marshall, scarcely had the restoration of the Hierarchy taken place, when the Pope (1896) declared to the world "that the orders of the Church of England were void and her sacraments mere empty forms!"

Rome Always the Same

The governor and Father Duffy meet this in a manner well understood by any Protestant who ever had a debate with a Roman Catholic ecclesiastic. They say that the Pope issued that declaration only

because the Church of England asked for the recognition of her orders. In other words, if she had not sought the information she would not have known what Rome thought of her, as if that altered the fact. And moreover, adds the governor, the Pope's declaration did not insult the people of England but only the Church of England! Doubtless Father Duffy smiled as the governor wrote that.

* * *

Mr. Marshall gives a still more concrete illustration that Rome never changes, in the story of John Felton. When Queen Elizabeth was deposed by the

Canonizing John Felton

Pope, it was Felton, an English citizen, who treasonably posted the papal decree on the walls of London. For this the Pope, "reaching back through three centuries," beatified Felton in 1886, and as Mr. Marshall observes, "therein lies its sinister import." In other words, this was not the act of a medieval pope, but a modern one. "The changes in political thought through three hundred years might have dictated the wisdom of letting the dead bury the dead," but it did not. "Is such a record of Roman Catholicism in England consistent with the peace and safety of the state?" is the final question which Mr. Marshall puts to Governor Smith, but we did not observe his answer.

We have nothing against Governor Smith, and in common with the mass of our fellow citizens, we admire him for the great success he has made of his life. His record as governor of New York appears on the whole to be commendable, and it may be freely admitted that his incumbency of the White House for four years might be attended with no serious results arising from his allegiance to the Roman Catholic church. The Hierarchy is wise and moves slowly. But the questions before us are those of fact independent of their application to particular persons and particular circumstances, and the electorate of the United States needs a thorough enlightenment upon them. Therefore, let the debate go on.

* * *

The Asheville (N. C.) Citizen of March 30, commends the words on this subject in our February issue, saying they are "weighty," and that the South should consider them carefully.

"Church and State"

"When the bishops are advising their preachers who to vote for and who not to vote for and publicly avowing a policy of pacifism which is contrary to Bible Christianity (and this is being done by bishops north and south); when the church is maintaining political boards at the seat of the federal government to control and direct legislation on so-called moral questions, it is no wonder that some of the most eminent Protestant leaders in this country are alarmed."

Other papers, secular and religious, are expressing themselves similarly, as well as private correspondents in various parts of the country.

These terrifying words are in the title of an article in the *Atlantic Monthly* for March, and if all its author says of Pro-

The Break-up of Protestantism

testantism were true, it were enough to harrow up our soul, freeze our old blood, make our eyes start from their spheres, our knotted and combined locks to part, if we had such, "And each particular hair to stand on end."

But while there is some substance in what the author says, a good deal of it is gas. Moreover, if Protestantism should break up, Christianity would remain. The latter could spare both its right and its left wing, Protestantism and Catholicism, and still live as it lived before either of them came into being. The author says that "Fundamentalism is a lost cause," but he does not know what he is talking about. "Fundamentalism" as a slogan may go, but that which gives it reason can never go. It is the Rock of Ages that remains forever.

The author reaches down to causes however, when he says that the Protestant Sunday-school has no systematized religion to teach since the old Reformation catechisms and confessions went out of use. More's the pity. It is true, as he says, that untrained and incompetent teachers cannot intelligently instruct in the Bible, and it is also true that "the week-day school of religion has not yet met the case." But wait a while, if the Lord tarries, and see what will happen! Bible institutes are not multiplying over this land for nothing, and a new type of Protestant Christian is coming to the front, or rather the old type is coming back again. Young men and women are steadily increasing who do know how to teach the Bible, and before long the Reformation catechisms and confessions will be in use as of old. And they will have something added to them which the Reformation did not emphasize as it should have done. That something is the hope of the coming of the Lord, which when once it enters the heart no "break" need be feared.

The author again reaches down to causes when he speaks of Protestantism as having substituted certain "movements" in the place of the gospel as rallying points for its organized activities. He mentions the Men and Religion movement, the Young People's movement, the Inter-church movement, the Prohibition movement, and he is speaking the truth when he declares that many preachers made the last-named movement "practically a *sine qua non* in religion." To this serious error we frequently called attention prior to the adoption of the Eighteenth Amendment, and in consequence, we were classed with the gluttonous and the wine-bibbers, but now we can look back and say, "We told you so!" We thank God for the amendment which we did our little part to bring to pass, but can we yet say that it has lessened sin or crime very much?

The new "movement" that Protestantism is working just now seems to be the "will for peace," and a "warless world." Not bad things are these, but they do not answer the deep needs of human nature and cannot affect the redemption of the human

race. It is to promote redemption that the church is left upon the earth as a witness to Jesus Christ, and it is only in the measure that she faithfully fulfills her mission in saving men out of the world that she can give the lie to the charge that Protestantism is breaking up.

* * *

A Presbyterian pastor writes to *The Independent* that the rate of increase in the membership of the church is ten times

"Passing of the Clergy"

greater than that of candidates for the ministry, and he presents statistics from the Congregational, Lutheran, Christian, Evangelical and Baptist churches as well as his own church to show that "death is draining the Protestant pulpit faster than ordination is filling it," to quote the comment of the *Literary Digest*.

We are especially interested in the three reasons assigned by this Presbyterian pastor for the "passing of the clergy," as he entitles his article. In his opinion, young men are avoiding the pulpit because of the "economic dependence" expected of them; because of the "working conditions" imposed on them by the "social groups they seek to serve"; and because of the better openings presented elsewhere in the ranks of "great humanitarian agencies."

In our humble judgment, however, this Presbyterian pastor is wide of the mark and his opinions are worthless in the light of the Word of God. This teaches us that true ministers are the gift of Christ to His Church, which means that young men who are truly converted, anointed with the Holy Ghost and instructed in the Bible will give little thought to such matters as economic dependence, working conditions or better openings elsewhere. Such young men are not giving salary the first place; neither do they stand in awe of "social groups," for they speak "not as pleasing men but God, who trieth their hearts"; and they spurn the thought of acting as agents and secretaries for social service and welfare work.

When our pulpits expound the Bible just as it is to the people, and when they preach the gospel in the power of the Holy Ghost, young men will be saved and find their hearts turn to the ministry as at all times. If then they are trained in a school where the content of the Holy Scriptures has the chief place and the Holy Spirit is recognized as the chief Teacher, that fear of which this Presbyterian pastor speaks in the passing of the clergy will be removed.

* * *

These two Baptist preachers are located in the same city only a few blocks apart, and quite recently the *New York Times* reported their sermons side by side on the same page. These sermons were preached on the same Sunday and on the same theme only with different titles, and they complemented each other peculiarly.

Dr. Straton, the fundamentalist, predicted the doom of Baptists, and Dr. Fosdick, the modernist, pleaded for a new missionary spirit. It was this new mis-

visionary spirit however, already moving among the Baptists, that was hastening their "doom" according to Dr. Straton. He showed that the gifts of Northern Baptists for missions had declined to less than one-half of that which they gave five years ago; \$11,290,642 had been reduced to \$5,431,869, and he laid it directly to the loss of faith in the modernist leaders and lack of enthusiasm for the modernist missionary program.

Dr. Straton presented arguments to sustain his point, but in our opinion, the sermon of Dr. Fosdick was argument enough. That is not to say that there was no truth of any kind in Dr. Fosdick's sermon, Dr. Straton himself would not affirm that, but when Dr. Fosdick came to the essential thing in Christianity, he expressed himself as he has done before, like a man who utterly failed to apprehend it. "Foreign missions with old appeals and old methods face a losing battle," said he; "Christianity must go to other lands to receive as well as give, for service more than for proselytism, and to interpret Christianity as the Spirit of Jesus."

That is very fine talk by Dr. Fosdick, but it is only talk, the enticing words, the persuasive speech that would beguile the hearer, and concerning which an inspired apostle has given the church fair warning. Such a conception of Christianity would never have bestowed Adoniram Judson or William Carey on the Baptist church. There is not much call for self-denial to say nothing of martyrdom in that kind of thing, and unless the great Baptist denomination rids itself in some way of such teaching, the "doom" that Dr. Straton foresees may not be far away.

Meanwhile let our readers peruse the thoughtful article on another page by Mr. Safford, entitled, "The Christ of the Indian Road."

* * *

Much has been written of late as to the lengthening of life. Modern knowledge of facts concerning disease, together with the discovery of new remedies, has

Do We Live Longer? not been without beneficial results. However, despite our increased enlightenment and improved facilities for dealing with the ills that beset the human body, it is questionable whether we are actually living longer. Mr. Edward G. Dexter believes that while the advance in medical and surgical science has greatly reduced infant mortality and thus advanced the mean length of life for the population as a whole, men do not live any longer today than they have in the preceding centuries. He provides statistics to indicate that the ancient Greeks lived seventy years, the Romans sixty-five. During the first nine centuries of the Christian era the longevity of life was sixty, and in the second nine centuries sixty-two. For the nineteenth century he finds that the span of life is sixty-eight, and so far in the twentieth century sixty-nine years. In other words, we are really not living any longer today than the ancient Greeks and Romans, and the general average through the centuries has approximated the length of life decreed by the

Scriptures, "The days of our years are three score and ten."

* * *

Let nothing we have said above discourage any reader from endeavoring to live as long as possible. If newspapers tell the truth, not a single week passes without a report of some man or woman who has exceeded a century of life. Then consider such examples as Chauncey Depew,

Judge Gary, Elihu Root, John D. Rockefeller, George F. Baker, Francis L. Patton, W. E. Blackstone and many more that might be named; men, each of whom is over eighty, and some over ninety years of age, and yet in every case they are still active and influential in their business and professional relations or in their work for God. Today as we write, the paper reports that Moses Hooper, of Oshkosh, Wis., an attorney ninety-three years old, appeared in the United States Supreme Court as chief counsel for a group of Wisconsin corporations attacking the constitutionality of a provision in the state law. Mr. Hooper's vigor and forceful presentation of a complicated case amazed the galaxy of lawyers gathered in the court-room. It amused us to read that other lawyers, mere youngsters by comparison, marvelled at the ease and rapidity with which Mr. Hooper responded to intricate and highly technical questions asked by Justice Holmes, who is now in his eighty-seventh year!

We should like to add to the above story that of a lady to whose ninetieth birthday party we were invited a month ago. Unable to accept the invitation we sent a congratulatory letter, to which she responded in as sprightly a fashion as she would have written fifty years ago. This lady, by the way, had recently returned from a Mediterranean trip, her second trip within a decade or so, we believe, and she entertained her friends at the party by recounting her experiences in Jerusalem!

The way to live long is to live right, and to begin young. Moreover, the way to live right is to have one's life God-centered rather than self-centered. The life that is God-centered will seek to know and to do God's will every day, and the man who is doing so will glorify God in his body (1 Cor. 6:20), and glorifying God in one's body makes for health, strength and endurance.

* * *

And there is still something more to be said about glorifying God in one's body. Read what the English cripple, William K.

Another Side of Faith Healing

Hope, says on another page under the title, "A Broken Body Does Not Mean a Broken Life." He has a great and needed lesson to teach those who are overstraining the truth of divine healing and following the fads of faith healers. We have seldom ever read a more wholesome and helpful testimony on the subject of which Mr. Hope treats. It will bring unutterable comfort to many a confirmed and patient shut-in, and needed rebuke perhaps, to some of the rest of us who have never lived in a broken body or known the ex-

perience of prolonged and serious disease.

* * *

"I'll give any one \$10,000 if he will give me a single atom which I can see, taste, feel, hear or smell," said Dr. Arthur

A Challenge to Science

Holmes, professor of the psychology of religion at the University of Pennsylvania. He was addressing the Philadelphia Methodist conference, and he told them that the world of the scientist is only an ideal and exists only in the minds of the scientists. "The actual world is full of miracles," said he; "every time a trolley-car starts it is a miracle. Scientists would be lost trying to tell you why a trolley moves." In denying the existence of electrons, molecules and atoms, the professor went so far as to say that scientists "choose their theories and then make the facts to suit them." We ourselves would not like to say that this is always and absolutely true, and we are not so sure as the professor seems to be about the non-existence of the entities he names. But we believe with him that while the world of scientists and the world of theologians seem directly opposed in theory, nevertheless applied science and applied Christianity in the actual world go hand in hand. Let us not be afraid of science, actual science we mean, but let us try to discriminate between that and the theories which the world calls science.

* * *

The following letter from a Methodist Episcopal pastor tells its own story. It was addressed to the President of the Moody Bible Institute, and should quicken the interest of other pastors in the current announcement of the Institute concerning the conferences it is putting on this summer:

"Let me take this opportunity of thanking the Moody Bible Institute for the delightful and helpful summer conference held at Ocean City this past summer (1926).

"I went to the shore with my wife to have my physical strength renewed, but came back strengthened in body, mind and spirit because of the conference under your auspices.

"It revitalized my faith in Jesus Christ and sent me back to my charge a new man. Only tonight I had the joy of seeing a man and his wife accept Christ as their personal Saviour. I have only one passion now, and that is to proclaim 'Christ and him crucified' to a sinful world.

"I can say that Modernism was surely sucking out the very vitals of my faith, my prayer life was hindered and there was creeping over me a sleep caused by the opiate of its teachings, until, even against my will, I was losing the passion for 'my first love,' namely, that of winning souls to Christ. I saw no reason for 'contending' for the faith and considered it foolishness, but only today I mailed two letters to friends in China, stating that while I prayed God to keep me from being 'contentious,' I intended to 'contend earnestly for the faith once for all delivered to the saints.'"

The Message, Methods and Motive of the Christian Ministry

A Hitherto Unpublished Sermon of the Late Rev. W. H. Griffith Thomas, D. D.

WHENEVER an ambassador goes for the first time to another country he has to present his letters of introduction to the head of the nation to which he has been appointed. By these he is proved to be the true and authorized representative of the country from which he has come. These letters are fitly called credentials, the means whereby he is proved, believed and accepted.

Something of this kind was probably in the mind of Paul when he spoke of himself and all other Christian ministers as "ambassadors of Christ," those who are appointed to represent their Master before men. It is fitting that they, too, should possess and show credentials, whereby they may be proved to be genuine representatives of their Lord and King.

What these credentials are can be discovered from the many examples of apostolic preaching and teaching in the New Testament. Christian people today, like the Bereans of old, are to test the Christian ministry, as to whether or not it agrees with the Scripture and thereby proves itself to be from God.

Our text is one of various passages descriptive of the message to be delivered by Christian preachers. It contains practically everything that is included in the message of Christianity. It is the statement of Paul as to his own preaching: "Christ in you the hope of glory, whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ" (Col. 1:27, 28).

I. The Message

1. The Person.

"Christ . . . whom we preach." It is not "what," but "whom." The former is true, but only secondary. The theme of the Christian religion is a Person. Not a theory, not an institution, not a book, not a set of rules, not a code of morals, not a system of philosophy, but a living person with whom all things are connected and from whom they proceed. It is the peculiar feature of Christianity that we cannot take the message and set aside the speaker of the message. There are many great teachers, like Socrates, Plato, Confucius, Buddha and Mohammed, in whose writings are many truths of beauty and value. But these truths can be accepted and enjoyed without any reference to the person who uttered them. The sacred books of the East, including the Koran, can be read and followed without caring or even knowing who wrote them. But it is not so with the teaching of Christ, for His person is inextricably bound up with His teaching because everything centers around Himself. He Himself is the substance of His instructions.

Does He speak of establishing the kingdom of God? He is the founder. Does He speak of entrance therein? Faith in Him is the condition. Does He speak of the terms of Christian discipleship? They are all concerned with the disposition of the heart toward Him. His constant declaration was, "I say unto you," and the cause He advocated, the salvation He brought, the future He promised,—all depended on Himself. Others might dwell on their doctrines, their cause, their ideals; He dwelt on Himself.

The two names, "Jesus Christ," contain the entire significance of His person. We often ask, "What's in a name?" thereby suggesting our own answer, but to the Jews names meant a great deal. The name "Jesus" refers to His historic appearance as man, and "Christ" is associated with His transcendence beyond anything merely human—the Messiah, the one in whom were comprised all God's purposes and preparations for man's redemption. The word means "the Anointed One," and looks back on God's determination to set apart or consecrate His Son to be the Saviour of the world. From Eden onward this divine purpose is seen to make progress, as man is gradually taught his need of a prophet to reveal God to man, a priest to redeem man from sin, and a king to rule and direct human life. In this threefold provision, all included in the word "Christ," man has a solid foundation. It is the combination of these two elements, the divine and the human, that gives the person of Jesus Christ His value for life. As man He is accessible, as God He is able, and thus we find everything in Him for yesterday's guilt, today's needs and tomorrow's possibilities.

2. The Propagation.

"In you." The historical manifestation of Jesus of Nazareth is not sufficient, and so the apostle speaks of "Christ in you." The objective historical fact of Jesus Christ must be made a subjective, experimental reality in our lives. It is not enough that He lived on earth, died and rose; He must be personally in the heart of each one. The intellectual recognition of the historical Jesus must be supplemented by the spiritual reception of the living, present Christ. Credence of mind must be followed by confidence of heart. Christ must be welcomed into the soul by repentance, enthroned in the heart by faith, enjoyed in the mind by surrender, and manifested in the life by obedience.

3. The Prospect.

"The hope of glory." This completes the chain and refers to the future as the foregoing truths relate to past and present. It is impossible to live without looking forward. "Hope springs eternal in the human breast." Whether our mind contemplates the uncertainty of the present life or the

certainty of a future life, we are compelled to ask whether we can be sure of the future. And the only possible answer is found in the words of the apostle, "Christ in you the hope of glory."

The one thing that makes the future uncertain for us in relation to peace and happiness is sin, and when that is put away all fear of the future goes with it. Only through Christ is this possible, for He is the Saviour of all that believe. Then, with Christ ours in personal possession we can face anything, because, like Paul, we know Christ and are persuaded of His power to bless, guide and protect. The abiding and indwelling presence of Christ is the pledge as well as the foretaste of future glory, and our experience of Him quickens the assurance that such rest, power and blessedness will last forever. To have Him is to have pardon and peace, purity and power, heaven begun and life everlasting.

II. The Methods

We shall now see by what means this message is to be brought into contact with men.

"Warning." This is especially necessary in the case of those who have not received Christ, for it is telling them of sin and its sure results. Yet this method must always be prominent, for even Christians are, alas, only too apt to have superficial views of sin and its enormity. To warn is like applying salt to prevent corruption, and it is concerned with that part of Christianity which may be called its moral side. The New Testament claims to apply the principles of Christ to every part of our life and shrinks not from laying bare anything and everything which hinders the soul from coming to God. There is to be something more than prophesying smooth things, for the gospel is not simply "soothing syrup." It has alternatives which we must face. In these days we hear so much of the love of God in contrast to His righteous hatred of sin, as though the two attributes were irreconcilable in one divine nature. It is well to remember that some of the most terrible words ever uttered were spoken by our Lord. Therefore, to the indifferent and careless, to the presumptuous and wilful, warning must be given to lay bare the sins which are holding them back, to show them their danger, and to claim their lives for the ownership of Christ.

"Teaching." This has especial reference to those who have begun the Christian life, and may be called the intellectual side of the gospel. Teaching is needed at every stage of the journey, for the Christian system is essentially educational. Those just beginning require the alphabet of God's gospel. Those who have gone some distance need teaching proportionate to their capacity. Those who are "fathers" in the church and veterans in the fray must have

the strong meat of divine truth and the wisdom of the perfect. Yes, at every step of life's pathway we need the finger-post of divine teaching, saying: "This is the way, walk ye in it." Sermons are not intended to be "quiet resting-places" only; rather are they to be fresh starting-points for the future. The true sermon is not that to which the busy man comes so fatigued that he is not to be made to think. Rather should it be such a preaching of Christ as the one true source of life that it will refresh the jaded mind, comfort the anxious heart and brace the whole nature for the toil of life.

These methods must be used.

1. Universally.

Three times in one verse do the words "every man" occur and they show clearly the apostle's idea. The false teachers against whom he is writing had much to say of a wisdom for a few only, but Paul's soul spurned such restrictions and rejoiced in a gospel for all. Yes, says he, we too have a wisdom but it is for all, and we boldly fling open the doors and invite all who will to enter and learn. Here is our source of power,—a message for all nations, all capacities, all stations; a message for rich and poor, old and young, respectable and outcast. Amid all the difference of sphere and capacity, there is the same sin, the same heart, the same need, and therefore the same salvation.

But these words, "every man," also suggest the individual application of the gospel as well as its universal extent. Not only a message for all, but a message for each is this gospel which we preach. We have need to emphasize this individual and solitary aspect of life. In spite of our surroundings we live each in a little world of our own. We think alone, we die alone, and we shall awake on the other side alone. And so God's truth comes to man alone, dealing with him as an individual, as well as one of a number, "warning every man and teaching every man."

2. Wisely.

"In all wisdom." Here the apostle further emphasizes the difference between the false teachers and himself. He claimed to teach every single man all the wisdom that man could grasp, dealing with him according to his particular nature and as far as his capacity allowed. Inasmuch as each man has his own peculiar characteristics it was Paul's aim to deal with him wisely, giving food convenient and such as he could accept and assimilate. Paul had a marvelous penetration and grasp. He claimed all real knowledge as from and for Christ and therefore to be possessed by every man who belongs to Christ.

These, then, are the methods whereby Christ is made known to men, warning and teaching, and these must be used universally and wisely. "Who is sufficient for these things?" "Our sufficiency is of God." It remains to consider the other feature here shown of the Christian ministry.

III. The Motive

What is it all for? Why this Message and these Methods?

1. Perfection.

This is the one and only object of the gospel, moral perfection and nothing short of it. Nothing short of it will satisfy God, for this is His purpose concerning us. Nothing short of it will satisfy Christ, for this was the object of His life and work. Nothing short of it will satisfy the Holy Spirit, for holiness means "whole-ness." Therefore, nothing short of moral perfection must satisfy us, as it is the crowning object of Christianity—not to make men happy *except* as a consequence of holiness; not to deliver from sin *except* as a means to holiness. If pulpit and pew were always maintained in the light of God's holiness, how many dreary platitudes would be left unsaid and how many respectable, easy-going lives shaken to their very foundations! Perfect! Yes, this will be an accomplished fact of the future and therefore it must be the object of our present endeavor. There will be the entire removal hereafter of all defects through sin and the complete possession of all that God designs for us. It will not be a one-sided growth but a symmetry of character,—the heart purified, the will controlled, the mind instructed, the imagination healthy, the conscience sensitive, the body sound.

This perfection is intended for all and therefore possible for all. No sin, no weakness must be excused or palliated. There are differences in capacity, but each capacity can be, up to its limits, full and perfect. Capacity grows by use and therefore we need to exercise the grace of Christ now in order hereafter to have our fullest possible measure of perfection.

As "in Christ" is the source of life here, so "in Christ" will be our source of perfection hereafter. His righteousness imputed and his righteousness imparted are our all in all. It is interesting to note that the first word of the text and also the last word are the same, "Christ." We start here below with "Christ in us." We end there above with ourselves "in Christ."

2. Presentation.

"That we may present every man." Here is the beautiful picture of the minister presenting his converts to Christ, introducing them as such to Him. Just as at court some are presented to the sovereign by others, so we have here the minister presenting his disciples to the Master. This is the goal of the worker, and for this he lives and labors. Happy the man thus privileged, for it is the highest possible joy to stand before the throne at last and say: "Behold, I and the children whom thou hast given me."

These, then, are the credentials of Christianity,—the Message, the Methods and the Motive which constitute the sole, supreme and satisfying warrant of the gospel ministry. Whenever they are found in preaching and teaching they invariably authenticate themselves to the needy soul. They tell of Christ the appointed Saviour, Christ the Revealer of God, Christ the Atonement for sin; Christ the Guide of life, Christ the Satisfaction of life, Christ the Completion of life; Christ the Refuge of the past, Christ the Stay of the present, Christ the Hope of the future. In all circumstances, in all places and at all times, Christ is all-sufficient.

Apostasy and Fidelity

By Rev. Chester E. Tulga, Niles, O.

A MIGHTY conflict is on between light and darkness, between supernaturalism and naturalism. The issue everywhere and always is the Word of God. There are men everywhere who are crucifying their Saviour on the cross of expediency and compromise. Yet also there are men everywhere ready to take the cross and go without the camp before they will crucify their Lord and put Him to an open shame.

Two pictures have recently been hung before the eyes of the Baptists in Ohio. "Mr. * * * was ordained at * * * who in his examination before the council, showed that he possessed no faith at all in the unique inspiration of the Scriptures; that he regarded the virgin birth as of but little importance; that he preferred to believe in the death of Christ as inspirational rather than substitutionary; that he expressed his faith in the "divinity" of Christ but refused to acknowledge His deity.

The vote was ten to four in favor of the ordination of this man, with four not voting. Only one minister present voted against it. It was a sight to make the angels weep to see a group of professed evangelicals laying holy hands of ordination upon one who had denied their Lord.

Here is the other picture. On that council, one pastor, a Moody Bible Institute graduate, stood alone among the ministers for his Lord. He was the only minister casting his vote against the ordination. He refused to fellowship apostasy.

The writer is not a graduate of a Bible institute. However, Bible institute men are everywhere standing unswervingly for the faith once delivered to the saints. Thank God for Bible institute men over this land of ours.

ETHICS OF A REAL EVANGELIST

He will refrain from clap-trap stunts.

He will not resort to frivolity and cheap humor.

He will honor the Bible as the very Word of God.

He will depend upon the operation of the Holy Spirit.

He will exalt Christ and not himself.

He will win men to the Saviour and not to the evangelist.

He will take God at His Word.

He will not worship in the book of "Numbers."

He will toil for the ingathering of souls and not the ingathering of large offerings.

When a pastor acts as the evangelist for his fellow-pastor, he will spend less time seeking to put the skids under his brother in the ministry and more time in seeking the lost.

When he leaves the field and closes his work, he will stay away and break all relationship unless he is officially called upon to return.

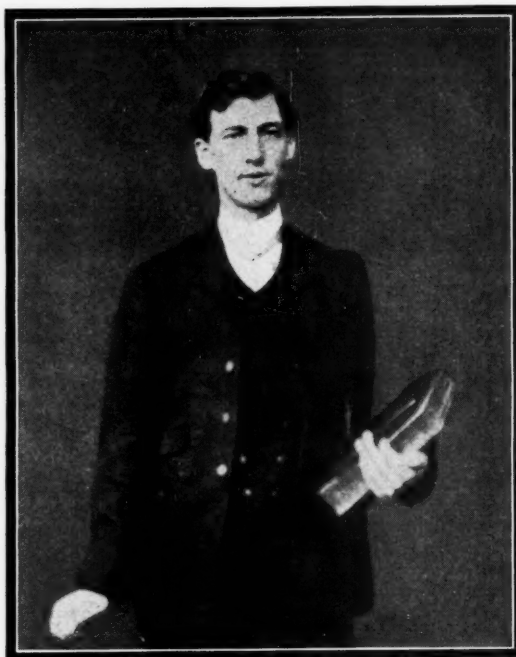
He will not solicit nor accept the honor of officiating in marriage. He will recognize this to be the office of the settled pastorate.—Theodore M. Hofmeister, South Solon, O.

A Letter from Evan Roberts to John Imrie, Evangelistic Singer, Springfield, Mo.

NO DOUBT you have written to me because of your aspirations after manifestations of the Spirit of God which result in the conversion of sinners to God. But I may say that when I first started out in the work which led to revival, my first burden was for the church of Christ and that believers in my meetings should have the fiery baptism of the Holy Spirit in Pentecostal power according to the promise of Jesus. That was my first aim. Conversions were the indirect result of that work and secondary.

"If you can get the church right with God, souls must be saved. Even before the revival was made manifest I was made conscious of the need of asking God for one hundred thousand souls in Wales. Souls were saved very rapidly because godly souls had prayed so long and earnestly for the outpouring of God's Spirit.

"I claim no honor because my name is associated with that wonderful work of God in Wales. I cannot say I had worked or toiled to bring it to pass. God gave it. Prayer, as I understand it today, is vastly different in this connection. I then had it. Where does the laboring come in?



Evan Roberts.

"Did God but unveil this to you and Mrs. Imrie—God bless her—then con-

the Spirit, which is the Word."—D. L. Moody.

versions would follow. You must bind the Devil and take the souls out of his grip.

"I can understand the difficulty in having conversions, but it is not impossible if you pay the price. Give yourself to prayer. The ratio of prayer and preaching are changing very much. The proportion of prayer to preaching must steadily increase. Please don't forget that.

"The cause of the hardness is the slow and progressive withdrawal from the church and the world of the work of the Holy Ghost which began at Pentecost and ends at the second coming of Christ, who then gives the new endowment of power for service. —"Evan Roberts."

Matthew 4:4, 7, 10—"Christ overcame Satan by the word. He simply said: 'It is written'; and a second time, and a third time, 'It is written'; and that was the arrow that shot right into him and drove him away. The Devil does not care a bit about our feelings. He can make our feelings good or bad; he can take us up on the mountain, or down into the valley, and we can only vanquish him by the sword of

The Background for Great Preaching

By John Brown, Jersey Mills, Que., Can.

AN ARTICLE by Nolan R. Best appeared in a recent *Homiletic Review*, which was certainly a frank presentation of the shortcomings of the pulpit. His closing words summed up great preaching as follows: "A true preacher with soul aflame is bringing home to those who listen present realities and eternal verities."

A present reality is a present vital experience, and this experience continued into eternity is an eternal verity. If it be not an experience gospel one preaches, it matters not how nicely it may be phrased; it is mere twaddle. The sooner this truth is burned into the soul the better for both minister and hearer.

But is the minister alone to blame? Mr. Best gave a few hints that he is not. He pointed out that a minister must leave his seminary training behind him if he would hope for pulpit success. On his own testimony, however, this is not easily done. It isn't easy to restore shattered rocks of

belief. Is it not a fact that the larger number of our colleges now teach prospective ministers that all life and the world came into an existence by a process of evolution and that man is on the up grade evolving towards perfection? If that be so, why should a minister become *aflame* with such a message? To be more pointed, how can one who believes that, and is honest with himself, go into any pulpit to deliver a message of redeeming love to sin burdened, aching hearts? In his own soul he is satisfied there is no such thing; that all is well and perfection by way of evolution is just around the corner. To talk of redeeming one who has not fallen and is climbing the heights with sure footing, is the rankest kind of absurdity. And absurdities do not bring *flame* to the soul.

Before one can have a burning message to deliver he must first take his place as a sinner and experience real salvation by way of the Cross of Christ with a firm belief in the Word of God. Once he has

experienced the transforming power of Christ in his own soul, the absurdities of the world growing better and "God's progressive revelations" will be dispelled. He can then preach Christ crucified and become *aflame* with a passion for souls. *Then and not till then will this be possible.*

The minister is not the only factor in a live church, however. There is the choir and the congregation. The former should be composed of those only who have a living experience with Christ and who have consecrated their lives to his service. No unregenerate should be allowed in it no matter how good a voice he may have. It is a holy office requiring holy people. Then with all this, if the occupants of the pews are not men and women devoted to much prayer and meditation on the Word and active in its dispensing, they will be dissatisfied with the finest and best of sermons. "He did not many mighty works there because of their unbelief."

Another Luther in Catholic Germany?

A Review of Professor Wittig's "Redeemed"

By Ernest Gordon, Author of *The Leaven of the Sadducees*

THE Church of Rome is a phenomenon of such massive, even formidable proportions, so much employed with politics and world conquest and external display, that those outside its borders and observing its bulk at a distance sometimes forget that there are human beings within it exercised with the spiritual problems of life and eternity. There are occurrences in the present Catholic church in Germany which bring this fact acutely to one's consciousness. They center about the professor of Ecclesiastical History in the Catholic faculty of Breslau, Dr. Joseph Wittig, whose books have recently been put on the index of forbidden publications by the ever and jealously watchful authorities at Rome.

It seems to a non-Catholic a great mistake. Professor Wittig's writings are so true, so evangelical, and so effective as literature withal, that one pities the eager souls henceforth to be deprived of them. It is like sweeping off the bread from a table and making a bonfire of it before starving men.

The Front of His Offending

appears most obviously in a booklet first published as an article in the Catholic monthly *Hochland*. Its title is *Erlösten*, or "Redeemed." The editor had asked Dr. Wittig for a contribution on the continuance of Christ's life in His church. Wittig's thought was to write of the present saving and healing Christ, not as He could or should be, but as He had shown Himself in Wittig's own experience. He would make all readers happy in their redemption. It was published in 1922 with the *imprimatur* of the archdiocese of Breslau.

Several editions have already been exhausted! So interested were Catholics in it that they hurried to make type-written copies to give to friends without waiting for a new print. Wittig disavows the epithet "Luther *redivivus*" which his enemies have tacked to him. He wants to play no such role. He may not realize how closely his teaching resembles that of the Augustinian monk of the Erfurt cloister. No less does it resemble that of the Ger-

man Catholic evangelicals of the nineteenth century,—Boos, Gossner, Sailer and Henhofer.

Boyhood Days in the Old Stable

The author begins with the question of sin as it emerged in his boyhood days in the old stable which served as a school house in his Silesian home village. They were being taught the catechism and the teacher was explaining the verse, "And he shall save his people from their sins." A small hand went up with the words, "Then we cannot sin any more," which started a discussion without any satisfying result.

In the seminary the same old question, how to get rid of sin, shadowed the writer's student days. "Is it not true that Christ

wise His apostles would have all left Him except John, whom the Saviour loved so much that he had his joy on earth."

"Well, then, you must become a John," said my friend.

"You *must*!" If it depends on me then there is no salvation through Jesus Christ but through myself. If I only *could*."

Frontiers of the Kingdom

Wittig's friend then began to speak of the significance of sin in the life of Catholic peoples. Much of it might apply to sin-troubled Protestants. "There is the painful way from confession to sin, from sin to confession, the torturing alternation of rising and falling, of falling and rising. The Catholic passes his whole life on the frontiers of the kingdom of God. (Is it not also true of thee, O Protestant?) He feels himself ever threatened with punishment for violating the frontier. He has no time to move toward the middle of God's kingdom where it really begins to be beautiful. He must continually fight about these frontier-violation charges with his own soul, with his father confessor, with the Lord God Himself. He learns the geography of the kingdom by heart, that is, doctrine; he studies its law, viz., morals. He knows precisely how many ounces of bread he may eat without breaking the fast. He concludes numerous agreements with God. For this and that done he expects (not, however, as if he had any claims) certain determined action on the part of God. He loves God, but always at a distance. He knows little of the sweetness of Christ's yoke, of the lightness of His burden, little of the freedom of the children of God. Eight beatitudes the Saviour announced, but none of them are for him to taste."

All religions have, according to Wittig, redemptive purpose,—from demons, from matter, from physical life, from the dark dealings of God. The religion of Christ is unique in that it taught redemption *from sin as the cause of sorrow*. But Christianity, as Wittig sees it, offers a thousandfold more opportunities to temptation and to sin than paganism did. The almost infinitely numerous churchly prescriptions, every one through casuistic teaching multiplied into a dozen! "Only Judaism of the Pharisees appeared to me to spread a thicker net of



Site of John Huss' Martyrdom, Constance, Germany

has redeemed me from my sins? I have hoped to be quit of them. My whole happy youth has been plagued with them. I do not call that *redemption*."

"But you must confess your sins constantly," said my well-anchored friend. *Ach!* I went every week to the holy confession; the sins went in at one grating of the confessional and out at the other,—now with the innocent mien of excusable tendencies, now with the deceptive force of temptation, finally with the roar of the lion seeking whom he might devour.

"Again my friend said, 'Confess but to your deathbed hour and then you are, to all eternity, redeemed from your sins.'

"Yes," said I, "but there is purgatory and worse; my confessions must undergo examination as to numberless conditions of validity, and finally the word is 'Mourn!' It's easy enough to comfort the suffering and questioning man with the word 'eternity.' The Saviour never did that, other-

*Joseph Wittig, *Meine "Erlösten"* in Busse Kampf und Wehr (16th thousand) 1925 Franke Buchhandlung, Habelschwerdt.

legal regulation." The more law the more opportunity to break the law, and consequently the more sin.

We have come on a German paraphrase of Galatians!

"O ye doctors! Is the promise fulfilled, 'And he shall save his people from their sins'? Show me a redeemed people. You offer yourselves and say, 'We are convinced that we are redeemed.' I will believe that sin no longer dogs and oppresses you. You are men apart. But the people!

"You point to thousands of saints once on earth and now a glorious company in heaven. But 'people' means those who are still on earth. Cannot you announce your teaching of salvation so that Catholic people shall feel themselves redeemed from sin, feel that sin is really overcome, that there is really nothing more to fear, that they can *exult* in salvation? You frighten the people with hell and say that no one can be safe from it. You erect innumerable conditions to be fulfilled before a man can partake of the salvation you preach. Those who read your books begin at one chapter to hope, at the next to tremble. What kind of a redemption is that?"

Open Up the Treasury of Grace

"Oh, pray, open up the treasury of grace! (He had been speaking of the church's store of merit and how little it profited.) There must be hidden the teaching which made the primitive Christians so happy. As boys in the spring leap in jubilation when they take their first bath, so the early Christians at baptism. They felt a wonderful change in their whole being. Christians coming out of paganism found themselves free from the power of demons which had hemmed them in all their lives; Christians from Judaism were delivered from the thousand chains of the Old Testament law. You must, O doctors, find something which will again make the gospel a message of joy."

In his pastoral contacts, especially in the confessional, Dr. Wittig has constantly found the question imposed on him, "Is this salvation,—this heart-anguish with which people confess, this uncertainty as to whether their good resolutions will hold out three or four days? They act not as those who are redeemed but as those who must redeem themselves. Did Christ enable heroes only to attain salvation, or is he the Redeemer of all men, including the weak of will and the heavy-laden?"

Professor F. W. Foerster was at that time writing books on the training of the will, and these were taken hold of by Catholics as of a new gospel. It was interesting in the confessional to watch how the idea worked. With the "strengthening of the will" came *pari passu*, a strengthening of the sense of obligation. If I find I can, then of course I must. People made themselves and others responsible for all that happened. And then finally the will collapsed from over-effort and over-watchfulness, but the worst of it was that the heightened sense of obligation remained.

"Who once really believes so that faith as a heavenly fire burns within him, in him is kindled love also. Only believe. Belief will lead you right. Yes, many Catholics, most Catholics, think that they must wait until the next confession before they can be

free from sin. That is a serious mistake. That is worse than all heresy. That is blasphemy against faith and so a denial of its power. The Devil teaches this in order that you may fall into despair. As soon as a poor sinner lifts his eyes to the Saviour his sin is gone as far as the snow from August fields or as hell from heaven,—eternally distant."

Catholic Soul-Hunger

The communications which came pouring in to Dr. Wittig from all parts of Germany constitute a remarkable testimony to the soul-hunger which prevails in multitudes of hearts and to the healing power of the doctrine of free grace and redeeming love. One priest wrote: "Your sermon (i.e. the content of "Redeemed") was delivered on Easter day in many churches, in one cathedral also and in a court church. The jubilation of the people was great." "I hope," wrote another priest, "that the article will make such a strong impression as to constitute a turning-point in the history of Christian preaching as it certainly will in the opinion of believers. I have read it two or three times. It was for this that my soul hungered and thirsted. So must one preach to win souls. If only the author could but treat the whole Christian doctrine in this form."

Professor Wittig declines to say much of "the Easter jubilation" which the article has awakened because the seal of the confessional forbids him to reveal how hearts have been opened to him in correspondence. One wrote: "I have read your 'Redeemed,' no, not read but lived it through with you from the first word to the last and with all my soul. Since then I have been filled with wonderful joy and bliss. God has taken away my sorrow and the pangs of conscience. It is as if He had said to me, 'Do all as far as your powers reach, but leave wholly to Me what I do for you and what I work within you.'"

A brother priest writes from a corner of northwest Germany: "'Redeemed' has done its redemption work here among thousands and continues to work. I recall how in the second day after Whitsuntide a dear fellow-monk visiting me read the booklet with me. We then walked down the road in the summer evening and at parting, under the stars, he assured me, 'So filled with joy, so really and inwardly redeemed have I never been as today.'"

A sick woman wrote that the book had kindled in her a spark of God's love where before there were only fear and bitterness. She speaks of the days and nights of martyrdom on her sick bed, troubled with the remembrances of sin and fear of eternity. "Redeemed" was loaned to her for a morning only. "I devoured it. Later I read it again with tears. Honored sir! You have given me new courage and confidence. Oh, why does my father confessor, an excellent clergyman indeed, never show a like human spirit. Why does he act as if doubt, error, and the debt of sin were unknown things to him."

Another: "I have drank of 'Redeemed' as a desert-wanderer the first swallow of water at an oasis spring. Would not Wittig's exposition have saved men like our poor Otto? I am sure it would. My re-

ligious life since summer stands under the joyous sign of redemption. Wittig is our new *Bruder Immerfroh* (Brother Ever-happy) and will be a rescuer of many."

One letter, this time from one in Professor Wittig's "immediate environment," in fact from a colleague in the University of Breslau and one of the best New Testament students in Catholic Germany, is a delight to read.

The Reformation Is Simmering

Certainly the reformation is simmering below the surface again if there are many such Catholics in Germany. This writer goes directly to the center of things.

"On the appearance of your second article in *Hochland*," he says, "(and it must have given St. Paul in heaven more pleasure than many of his distorters in this our spiritually impoverished earth), I planned to send you a long letter but unfortunately was unable to get to it. I have spoken with three men who stand very near to me regarding 'Redeemed,' and have insisted before them all that if Wittig had let Paul speak instead of himself the malicious watchers on Zion would not have blown the alarm against him, for with Paul the justifying power of simple, strong, heartfelt faith is the chief article of belief,—a belief resulting from the experiences of his conversion. 'Only through faith' is not merely the antithesis to Jewish legalism and Judeo-Christianity, but the self-evident, positive, fundamental thesis of his whole Christian theology and piety. In the later development when paganism was, so to speak, conquered, and men became Christians no longer by conversion but by birth; when instead of adults coming out of Judaism or paganism to Christianity the children of pagan or Christian parents came to the fore without conversion, and the order 'first believe and then be baptized' was superseded by that of 'first be baptized and then attain belief,' the internal presupposition of Paul's teaching fell completely into the background. In spite of this, in my judgment, the Damascus-hour comes today to every Christian with deeper spiritual equipment when this inherited belief must become redeeming belief, when the battle between law and spirit, between life and death, must be fought out and we too, freemen in Christ, can first as really redeemed men break into rejoicing.

"But this, and much more, fits only into the dogmatic of the Jerusalem which is above. The Jerusalem which is below holds fast rather to the bondage of the Sinai people than to the freedom of the children of God in the new covenant. With all our wisdom we will not change things. Christianity has become a surface thing. Pauline Christianity has within us no (official) place to lay its head, and will find none among those who control things. The 'primitive Christian' of today (i.e. in the Catholic church) lives not on coarse, wholesome Paul-bread, but on mystical substitutes which suit the taste of many but not mine."

He then encourages Wittig to stand firm in his isolation, an isolation which he himself indeed shares. It is a letter such as might have passed between Luther and Melancthon or Bugenhagen in the first quarter of the sixteenth century.

Moody Bible Institute Monthly

"The Christ of the Indian Road"

By Rev. Harry E. Safford, Boston, Mass.

THIS recent book by Dr. E. Stanley Jones of the American Methodist Episcopal Mission in India, is commanding wide attention and endorsement, yet it provokes perplexing questions which call for careful consideration.

Has Dr. Jones adequately grasped and portrayed all the elements involved in India's evangelization? Or is he misled by the mystical philosophy and glamour of the East while unconsciously affected by the subtle Modernism of the West? Is his thesis scriptural, based on the divine revelation of truth and of error? In other words, does this spiritually-minded Christian writer accurately reflect the mind of Christ?

A Wrong Approach

We shall gain much light by observing the principles or doctrinal grounds on which Dr. Jones bases his study of India's religious future. His approach is indicated in quoting with approval Tagore's warning that unless missionaries to foreign lands bring their truth in the form of homage it is not accepted and should not be; the manner of offering should not be discordant with the people's thought and self respect. But in answer to this we would point out that such homage entails careful distinctions when addressed to a people deeply but erroneously religious.

Concerning the former missionary goal of saving as many as possible from perdition, he says, "Rightly or wrongly, this idea is no longer prevailing as a motive for foreign missions." This indeed is true of modernists today, though and for that reason most of them remain at home, but it sharply contrasts with the view expressed in a China Inland Mission report, which says, "The business of the church is not to save the world but to save men out of the world."

Contradicts History and Prophecy

Dr. Jones declares the kingdom our Lord foretold is now here, seen by the discerning as a mustard seed grown into organized expression in the Christian church. Also like heaven it is the silent permeation of hearts by Christian truth "until from within, but scarcely knowing what is happening, the spirit and outlook of men will be silently leavened by the spirit of Jesus." Thus he looks for the gradual conversion of all India. He asserts a Hindu lecturer said nothing less than the very truth when declaring, "If you Christians would live like Jesus Christ, India would be at your feet tomorrow." And yet when the Saviour was present in the flesh, was Palestine ever at His feet? And are we left any promise or prophecy of a general acceptance of the gospel at any period of the present dispensation?

The author appears to accept the oft-repeated Indian allegation that Christ and Christianity are so essentially distinct that the former can be embraced without the latter. How shall we account for this singular acquiescence on his part? The

explanation seems to be that he confuses Christianity and western civilization, and hence finds himself weak and defenseless when native questioners controvert his claims by pointing to unchristian American activities. A like failure to grasp distinctions occurs when he follows so many Americans in accusing our Government of insulting Asiatics by the Exclusion Act. Many unfair things may have been said in the debate on that act, but to hold certain races to be so different from our own that their admission to the United States is unwise, is certainly not equivalent to declaring them inferior! In fact, observation convinces us that likewise it is not best for Americans to adopt permanent residence in Asia.

Improper Distinctions

Another instance of drawing a distinction at the wrong point is where he urges, or admits when Indians urge it upon him, the distinction between Christ and the church. Apparently he conceives of the church only as an ecclesiastical and earthly organization rather than a spiritual body framed in the New Testament with certain outward features which we are not authorized to alter or abrogate. Instead of being simply or particularly western it is universal in range of membership though not in size. Perhaps he has come into contact with unwarranted developments of the biblical model, and these of course should be remedied.

Having this erroneous idea of the church Dr. Jones consequently misconceives her purpose as we have seen he does that of missions. She is not primarily to promote helpful service among men but to tell them the good news of salvation. Then the other will follow as fruitage in the lives of those who are saved.

The true brotherhood is between Christians, for only such compose the family of God, and the church seeks to make it comprehend as many as possible, but Dr. Jones says Protestantism nearly lost the idea of universal humanity and is now trying to counteract the bad effect by teaching the social application of the gospel. Is not individual reception of Jesus Christ the first lesson to teach non-Christians? The gospel and our expression of the gospel are not the same, yet on the other hand they should not be contradictory.

Not Clear on the Atonement

We suspect that back of all the author's confusion of thought lies failure to apprehend the atonement. Christ's death constitutes the divine condemnation of human sin. He died as our substitute, not as our example in unselfishness. His suffering was both unique and once for all. We are crucified with Him only as we accept His substitution, and not in any sense as saving ourselves or others. Therefore it is untrue that Christ has had many Calvaries of misunderstanding and abuse in India, or that we are to have them, or that men

are being crucified on a cross of materialism; all these phrases misapply the term. Moreover, though Gandhi has perhaps, as Dr. Jones states, given India a new sensitiveness to the cross, we doubt if he has increased her sensitiveness to sin, for he has not revealed the same himself in its scriptural meaning.

This necessitates reference to the use of the term Christian in this book we are reviewing. Indians are reported as saying Gandhi's prison is a counterpart of Calvary, and the author expresses the opinion that he is very Christlike "though he cordially differs with him in many things."

And of another he says, "Though he was a Parsee he was more of a Christian than I was."

Another is permitted to describe himself as a Christian Brahman without challenge, and loyal Hindus and Mohammedans are called Christians also. Dr. Jones' defense may be that many Americans are so classed because they admire Christ's character and ethics. But the Bible makes faith and surrender of the will prerequisite to sonship. Character and conduct will not suffice. "Gripping of the mind by the Jesus ideal," is not enough. "This is the work of God that ye believe in him." The author says, however, "To be a Christian is to catch the spirit of Jesus," a true statement only in the sense of Romans 8:9. Can it be said to describe the Indians just mentioned, or the "thoughtful Hindu" who said, "If you call one of us a Christian man, he is complimented, but if you call him a Christian, he is insulted"?

Gandhi believes in soul force or the power of suffering to purify social and political life from within. Are not he and his followers depending exclusively on themselves for salvation?

That "Christ unites, doctrines divide," is true only of true Christians and untruly emphasized doctrines. Of old, not all were Israel who were of Israel, but "being ignorant of God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God."

Awakens Distrust

Finally in Dr. Jones' analysis of India's religions and his forecast of their future, he especially awakens our distrust. The five living seeds he finds in the mummified forms of Hinduism include scant recognition of sin or thought of its eradication by other than human effort. And in sketching the philosophy of salvation in Brahma he confessedly omits all reference to the vices which others assure us are essential features of such worship, as they are of Mohammedanism.

Dr. Jones' excuse is that similar sins in our own land do not fairly picture America, which is not a just comparison because our true Christians repudiate and resist these things and we are not com-

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The Poet Sings of Nature

The Call to the Brook

By Frances P. Carver, Pasadena, Calif.

Little brook, you love to linger here,
In the shadow of the trees,
Between soft banks of mossy green,
Where willows bend across the brink
To gaze at you,
And wild birds come to drink. . . .
Here, in this sheltered place, you'd stay,
For there beyond the wood
Are rocks and stones;
The way is rough and steep. . . .
But you must go, you cannot stay,
For, little brook, do you not know,
That far beyond the unseen miles,
The ocean waits?
Can you not hear her voice?
She calls you home.

Oh, little brook, I dare not urge you on
To ways untried and hard,
I dare not bid you heed the ocean's call,
Unless I leave the sheltered places too,
Unless, forsaking all, I heed the voice
Of One who waits, and calls me Home!

The Little River

By Helen Searight Faulkner, San Mateo, Calif.

Serene I flow between the trees
That lead me to the sea,
And all the way, the meadow larks
Do sweetly trill for me.

Each nodding blossom on the bank
Smiles greeting as I pass,
And dewdrops trip to meet me as
I glide below the grass.

I cannot roar in cataracts,
Nor splash, like larger streams;
No thoughts of rushing wide and loud
Come to disturb my dreams—

For God has made me what I am,
A quiet, unknown rill;
And yet, no matter where I go
His smile is on me still.

Content to live obscure and plain
With bird, and bud and bee,
I do not ask Him to revise
What plans He has for me.

So on in sunshine, on in rain
I pass the smiling land;
The larks and blossoms go with me,
And we are in His hand.

The Sea

By Mrs. Gertrude R. Dugan, Montclair, N. J.

God made the sea—it is His own
The great majestic sea;
He set its bounds and laid its depths,
Omnipotent is He.

Unvarying tides that come and go,
Obey His sovereign will;
The seething, boisterous waves are calm
At His command, "Be still."

And some day He will gather up
The waves from shore to shore;
Within the hollow of His hand—
The sea shall be no more.

His Creation

By James A. Brobeck, Long Beach, Calif.

"All things were made by him; and without him was not anything made that was made."—John 1:3.

Oh, I love the mountains, massive high,
Whose towering peaks pierce cloud and sky,
Beneath whose crags deep canyons lie,
For He hath made them all.

Oh, I love the streams with lilt and song,
As through the vale in cadence strong,
They leap and laugh their course along,
For He hath made them all.

Oh, I love the woods with restful shade,
The winding paths and quiet glade,
With carpet soft of leaf and blade,
For He hath made them all.

Oh, I love the fields and meadows green,
In gorgeous dress and radiant sheen,
The vales, the verdant hills between,
For He hath made them all.

Oh, I love the flowers, each tinct and hue,
Of beauty rare and perfume too,
Which breathe of life and hope anew,
For He hath made them all.

Oh, I love the birds, whose songs each day
In plaintive note or minstrel gay
Make glad my heart and bless my way,
For He hath made them all.

Oh, I love all these created things,
Which point to Him to whom hope clings
And added faith to faith e'er brings,
For He hath made them all.

The Root of the Matter in China

By Rev. William H. Hockman, Director of the Missionary Course
of the Moody Bible Institute

TO THE average American living in a community that is virtually self-sustaining and traditionally isolated from the rest of the world, it is difficult to grasp the character or significance of events, however tragic, occurring on the opposite side of the globe. Aside from a general disinterestedness, there is a tendency on the part of many to regard any and all events, movements and disorders as merely passing incidents in the even course of history, that some way or other will keep itself fairly straight and come out all right in the end. To many innocent, unsuspecting souls it comes as a great shock to have laid before them the bare facts regarding movements or developments that seem to indicate the ascendancy of evil. The mere suggestion that our present civilization is on the eve of collapse, if indeed not already disintegrating at an alarming rate, causes multitudes to throw up their hands in protest; not that they are prepared to deny or disprove the facts, but simply because they have been accustomed to imagine that the world is, by some inherent law, gradually but surely growing better.

Disorder in China Part of World Movement

We Americans should have a clear understanding of three very important points.

First, that the frightful indescribable chaos gripping a quarter of the world's population in China is due to a very recent and rapid propaganda of radical, social, and religious theories, imported by a group of agitators from the West.

Second, that these theories are so cleverly constructed, and related to biographical and social sciences, as to make them almost irresistible.

Third, that these same theories are being systematically propagated in our own land, not merely among uneducated aliens, but amongst multitudes of our youthful students in schools, colleges and universities.

As Viewed by Responsible Americans in China

From a mass of recent observations and opinions of Americans who have had long residence in China we select the following quotations. An American resident writes in the leading Shanghai daily, under the heading, "What America should know," as follows: "The attitude of mind of the American public toward the present situation is well known. It is doubtful if anything can be said or done that will materially alter the popular point of view. Since his return from China, Mr. Silas Strawn has done his best to enlighten the people regarding the true state of things over here, but it is said he has not had a very sympathetic hearing. It seems to the writer, however, that in view of the persistent giving out of utterly false, malicious

and misleading statements bearing on the China situation—statements that are nothing less than pure unadulterated Bolshevik propaganda by individuals, organizations and institutions, the real Americans in China should make every effort to put before the public the true facts in the case.

"A few weeks ago, as reported in the local press, the head of one of the great educational institutions in Central China (Dr. Hume, president of Yale-in-China), gave out a statement in which the Red Russian Nationalist Army was pictured as bringing the Chinese people out of the state of terrible bondage in which despotic foreigners have been holding them, to become a free, unfettered and united nation under the Nationalist Government.

"Notice was taken in a recent issue of your paper of the outrageously absurd statements regarding China, contained in an advertisement put out by the Harriman National Bank of New York. How a reputable firm can lend itself to the dissemination of such a disgraceful propaganda is certainly a mystery.

"The true character of the Bolshevik aid society, known as the National Christian Council, the chief object of which seems to be to make the church of Christ in China an adjunct of the Nationalist Government, should be made known in America, and the mission boards and churches given clearly to understand that in contributing to the funds of this organization they are helping to support a body whose activities are subversive of the best interests of the kingdom of Christ of the home Government, and of China.

"It should be made plain to our people that from henceforth it will be extremely difficult, if not impossible, for foreigners to engage either in business pursuits or missionary work in China until a war designed to exterminate Bolshevism in the land has been first carried to a successful conclusion. The very patent fact that China is unable to set her own house in order should be emphasized. The setting up of a stable central government over a united China is an utter impossibility apart from active assistance rendered by friendly powers."

A joint letter signed by three conservative missionaries, Messrs. Edgar E. Strother, Walter Scott Elliott and A. E. Laraway, referring to this same subject, says:

"It is safe to say that the vast majority of Americans residing in China are deeply concerned over the ignorance shown by the American public regarding the China situation. It would almost seem as if our people back home do not want to know the truth. This fact, however, does not relieve us of the responsibility of putting the truth before them, any more than Christians are relieved of the responsibility of preaching the gospel in heathen

lands because the people do not want the message.

"America is clearly not awake to the terrible menace of Bolshevism; nor do the fundamentalists, the great majority of whom are apparently of the pacifist compromising order, realize that Modernism is a form of Bolshevism, and that these two sinister forces are in reality at one in their efforts to dethrone the God of the Bible and His Christ, and that their activities are practically identical, as witnessed by the tactics being pursued by the National Christian Council.

"We over here cannot but burn with indignation on reading the utterly false, misleading reports that are being given out by Dr. Hume, president of Yale-in-China. He must know that his own institution is in the hands of the Reds, and that the province of Hunan is practically denuded of missionaries since the Nationalists, of whom he speaks in such glowing terms, have taken control of the province. And such progress has Bolshevism made in Hunan that a missionary from there says the children in his district were not only shouting 'Down with foreigners,' and 'Down with imperialism,' but 'Down with teachers,' and 'Down with parents' as well."

Almost Too Horrible to Print

The rapid and shocking fruits of systematic Bolshevik propaganda can only be appreciated by those who have had opportunity for close-up observation. From a score of responsible parties we receive details that beggar description. The actualities are reflected in a communication to the *Chicago Daily News*, by Paul Wright, from which we quote as follows: "In Changsha, the capital of Hunan province (the seat of Yale-in-China, of which Dr. Hume is president) the proletariat has taken over all control, and people of wealth and culture have been black-listed for punishment of various kinds. In Changsha's black list are eighteen hundred names in three or more sections. Persons in the first section are slated for death, and in order to escape execution the gentry of this class are fleeing elsewhere for safety.

"The wild social disturbance in Central China is appalling in its rapidity. Nobody can predict the outcome until after a period of desperate suffering. The peasants' union is slaughtering the landlords, and the labor union likewise slaughtering the heads of industrial and commercial institutions. Professional agitators aroused the underpaid working population to a revolt as in Russia, taught hatred of all foreigners as imperialists, and deliberately set about killing religion. All the world knows what has been done by Christianity in China, but the missionaries in the central districts are now reporting that Confucianism is gone, while Bud-

dhism is permitted to exist merely as a philosophy.

"Loyalty to family life as well as religion is being broken. Sex modesty and restraints are especial objects of attack. In Changsha all the girls have been ordered to have their long hair cut short, and those slow to obey are caught and compelled to submit to the shears. This to some extent corroborates the stories which correspondents have been slow to believe, that parades of naked women have been staged in inland cities, and women on the lecture platform have stripped their own bodies while addressing their audiences on behalf of revolution. Such actions are done in the pretense of promoting a sense of equality between the sexes, while killing shame and modesty, which are called the 'sins' of the age. Reports of such oc-

currences are vouched for by high authorities."

Like a Blast from the Bottomless Pit

The great hordes of armed radicals under Russian leadership that have swept up from Canton to the Yangtze Valley, have left behind them a track of material and moral devastation, and instituted a veritable reign of terror. There is no element of social or political reconstruction about the movement, except to usher in a state of utter lawlessness and encourage unbridled violence and bestiality.

This same world movement is planning a gigantic systematic propaganda in America, proceeding, as in China, to capture the rising generation with its subtle philosophy. In announcing a forthcoming series of articles dealing with "Militant Atheism" and "The Revolt of Youth," the *World's*

Work makes the significant statement that the powerful new organization of militant atheism has in the brief space of seventeen months founded atheistic societies in twenty colleges, spread atheism in the United States navy, brought pressure to bear in high educational and governmental quarters, and sent out many field agents and lecturers. Its aim is to wean the growing generation away from all religion.

Wherever we look today we see dreadful suggestions of the coming of the period that is to be characterized by "all deceitfulness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." But we pray and labor for the glorious coming of our blessed Lord, who shall destroy the wicked with the brightness of His coming.

"As at Other Times"

By Rev. William M. Runyan, Chicago, Ill.

OLD-TIME evangelism is dead; the crepe has been taken from the door; the "family" has become able to move on its merry way, the funeral being a thing of the past! Of all this we are heartily assured by many with whom the wish is father to the thought.

Meanwhile, "as at other times," many communities are experiencing those Spirit-wrought awakenings that, a few years ago, were expected, prayed for, and were sometimes sought with fastings and with tears.

While many church gatherings and efficiency conferences are discussing the matter and devising new ways to adorn the church rolls with names, some pastors, backed by loyal and devout people, are going right ahead and asking God for a visitation of His Spirit. In consequence of the praying and planning, the flinging aside of any intimation that there are newer and better ways to get people to God, fulfilment of the divine promise is being abundantly witnessed by such pastors and people.

Take Pomeroy, Wash., as an example. Its three pastors were one in the belief that the town of two thousand people needed God. As faithful shepherds they canvassed the proposition of building toward a revival of religion. One of the pastors wrote to the Moody Bible Institute regarding an evangelist who was on its staff of field workers, Dr. Oscar Lowry. He had conducted a meeting in another city where the pastor mentioned had been an interested observer.

Arrangements were completed and Dr. Lowry and his assistant, Mr. Eldon R. Farrar, were soon on the field and promoting the cause.

A large hall, the paradise of the town dancers, was leased for the period, with the prospect of not more than two or three interruptions. Perhaps it is getting ahead of the story to report that at the close of

the campaign, the hall was purchased outright by the Christian people for promoting Bible conferences, revivals, and such gatherings as are up-building and community-serving in nature. So the hall itself was converted!

Dr. Lowry devoted abundant time to laying foundations. Church people began confessing to God and man, they sought a true consecration, prayed, sought reconciliations and became deeply concerned for souls. Ten days passed and then the leader made a call for penitents. This first call met with response; twenty-two young men and women yielded their lives to Christ. From that hour every call met with response and the total harvest was 353 definite decisions.

As for points of special interest, there were 64 decisions on the last Sabbath. Two nights being added to the allotted time, there were 38 additional conversions. Of the total number 9 converts were above sixty years of age; 8 beyond fifty; 102 between twenty-five and fifty; 85 between fifteen and twenty, and 83 between ten and fifteen years of age. One hundred and thirty were fathers and mothers.

A service was held on the last Sunday morning when Dr. Lowry presented the privilege of life-service for the Master in special full-time work for souls. Thirty-seven turned their faces toward Christian work and gave their names as volunteers for life-service. Some of these expect to go to the Moody Bible Institute for Bible training. Who can measure the benefits in future years from the labor of these recruits who will go out among the whitened fields?

As at other times, a deep-running, spiritually quickening, song inspiring and soul-saving revival has come to a community that was willing to pay the price in planning and believing prayer.

Let us have less assertive comment on

"the new methods for the new days"; less thought that there is any essential difference in the soul need of the present generation and that of a former time; less negation, less doubt, less evasion of the spiritual task; more prayer, more faith, more willingness to fling ease aside, and a revival "as at other times" will become a realization in many communities.

THE CHRIST OF THE INDIAN ROAD

(Continued from page 479)

paring civilizations but religions, a confusion we have already noted in his book.

Apparently not watching for the early return of Christ, the author anticipates reforms instead, declaring his belief that Hinduism will gradually evolve and change into Christianity without losing its good points.

Such a contribution from India is farthest from the teaching or spirit of Scripture, yet he likens it to Paul's inspired gospel. Need more be said?

Philippians 2:15—"If we cannot be a lighthouse, let us be a tallow candle. In the old times, people used to come to the evening meetings bringing their candles with them. The first one would not make a great illumination, but as more came there was more light. Suppose all Christians today were burning with even a candle light, would not God be more glorified? If we cannot be a lighthouse let us be a tallow candle. Or even a farthing rush-light! That is well enough if it is all you can be. Be all you can."—D. L. Moody.

"Love carries no yard stick."—D. L. Moody.

Moody Bible Institute Monthly

A Commercial Traveler Witnesses for Christ

By W. G. Bates, Portsmouth, Va.

IN a hotel lobby with a company of younger men, sat a grayheaded man with a magazine in his hands. He attempted to read his magazine but was attracted by the discussion of the younger men which he could not fail to hear.

The discussion turned to religious themes and the church. While nearly all held membership in some church, they admitted they had lost interest and had their criticisms.

"But," said one, "while we have all lost interest in the church, I am sure we are all Christians with a very large emphasis on Christ. What a wonderful man He was! But He was not more than a man. He lived a beautiful and pure life, and when we sift them and make all due allowances, He gave us the most wonderful ideals of thinking and living. I believe in Christ and think we can safely take Him as our model and guide. But all this talk about the supernatural, the miraculous and the like that we hear from our preachers in this enlightened age, is meaningless to me. I will have none of it. Do you not all feel as I do?"

There was general assent to what this speaker had said.

The Grayhead Asks a Favor

The older man, putting aside his magazine and walking over to the young men, said,

"Young gentlemen, I have listened with deep interest to your discussions, especially that part of it which referred to Christ and His church. I am now one of those whom you would call a back number. But I have never lost interest in young manhood; nor have I lost touch with the forward movements of science, literature, the arts, and the church. Will it be an intrusion if I make a few remarks in reference to one part of your discussion? I refer particularly to your expressions concerning Jesus Christ?"

He Gets Permission to Speak

He paused a moment, and the young man who had made the remarks quoted above, told him that they would hear him gladly.

"I thank you for your willingness to hear me," said the gentleman, "because Jesus Christ has for many years been my Friend and Guide. I am jealous for His honor and stand ready to witness for Him although I make no pretense of scholarship or learning.

"You say you believe in Jesus Christ and that you are willing to take Him as your leader, but you do not like His church because some of the preachers talk about the supernatural and of other things you refuse to believe. May I ask you, Do you look upon Jesus as a good man? a true man? an honest man? a wise man?"

What the Youths Admit

To this came qualified assent. Jesus was as good as He knew how to be; He was

true to His ideals; He sincerely believed in what He taught: He was wise with the wisdom of His age, even wiser than His contemporaries. But as He lived in an unenlightened age we must make all due allowances and test His wisdom by the advanced knowledge of today. He made mistakes.

"And yet," continued the other, "He is your model. You can suggest no one to take His place as such. I would not have you lower your estimate of Jesus, for your estimate of Him is very low, but I insist you cannot dissociate the life of Jesus from His teachings.

"You say, you do not believe in miracles, but you do believe in Jesus. Why, that is strange! Jesus Himself is a miracle. He believed and He taught that He was before Abraham, that He taught nothing except what He had learned from the Father, that whosoever had seen Him had seen the Father. He declared that He was going to the Father. He looked to death, and beyond that to the resurrection, and beyond that to the ascension up where He was before. His belief in His oneness with the Father was so firm that before He left for His home above He commissioned His disciples to go everywhere, to preach, and make disciples, and to baptize them in the name of the Father, and of the Son (Himself), and of the Holy Spirit. I would have you recall that in these parting words to His disciples He told them to teach their disciples to observe all things He had taught them. He did not here specify His life but His teachings.

"When Jesus left His disciples, they began their work, after awaiting the promised gift of the Spirit. From that day to this, the mightiest force in the world for human uplift is found in the teachings of Jesus and in living the life taught; for somehow, with the teaching of Jesus Christ by His followers, goes the Spirit of the great Teacher, as He promised. Yes, to believe in Jesus Christ is to believe a miracle. Yet you say, you believe in Jesus but do not believe in miracles!

"You have also said that you do not believe in the 'blood atonement.' Well, Jesus did. Once and again, He told His disciples that His death would be for man; that He would give His life a ransom for man.

"You deny the necessity for the new birth. Yet you must know that Jesus declared that there could be no salvation without that; that there could be no entrance into or even seeing of the kingdom of God, except a man be born again.

"You do not believe in the bodily resurrection of Jesus. Yet, as we see from the story of His life, Jesus looked forward to it and predicted it. After He had been crucified and buried, He arose and showed Himself alive 'by many infallible proofs, being seen of his disciples many days,' and the success of His disciples has been due to their insistent teaching of the resurrec-

tion and the hope it gives for this life, and for that which is to come.

"And the supernatural! You do not believe in that? All things are natural, and governed by natural laws? Jesus being only a man, could not rise above natural laws? There could be nothing supernatural in, or about Him? You say all that? And yet all His teachings and the whole of His life were a declaration of His supernaturalness. In no other way can they be explained. Never man spake like this man. Never man lived like this man. He is unique. He stands not simply as first among men, but above and apart from man, except in so far as He assumed flesh to dwell among us. Man He was, but more than man. No term can adequately describe Him except 'God-man.'"

Their Faulty Logic Pointed Out

"Now, young gentlemen, consider these things, tell me whether you can accept Jesus Christ as your Lord, Exemplar and Guide at all, if you accept Him in any such restricted sense as you claim to accept Him.

"I stand here and dare to say that if Jesus Christ was not all He claimed to be and not all we Christians believe Him to be, that is, very God and very Man, then He was either self-deceived, or a wilful deceiver of men, and His religion, based upon His life and teachings, is false.

"For myself, I believe in Jesus Christ as the divine Saviour of men; as God incarnate in the flesh; as the Revealer, through His incarnation, of the Father—the whole Godhood, I believe that His teachings must be accepted not as those of a great Teacher only, but as absolute truth and that He said truly, when He declared Himself to be 'the way, the truth and the life; no man cometh to the Father but by me.' I believe that He died for our sins, rose again from the dead, ascended into heaven and that He is at the right hand of God, yet spiritually in the world today, 'especially with His church and His trusting disciples. I believe that He is coming again to earth to take believers to the place He has prepared for them and will judge the world and take His rightful place among men and nations as Lord of lords, and King of kings."

John 16:13—"People talk about news nowadays. The Bible is the only news-book in the world. The newspaper tells us what has taken place, but this Book tells us what will take place. And for people to be shutting it up, and saying we can be guided without it, is just as reasonable as to shut out the sun by closing up our windows because we have the electric light. There is as much reason to say that the sun is worn out as to say that we have got beyond the Bible."—D. L. Moody.

A Broken Body Does Not Mean a Broken Life

By William K. Hope, W. Cornforth, England

MOST gladly therefore will I gather glory in my infirmities, that the power of Christ may rest upon me."

Since a little article with my photograph appeared in the *MOODY MONTHLY*, I have received letters from unknown friends upon the subject of healing. Of course I read them with interest, but they moved me not at all.

One brother wrote: "I believe the Lord wants you to be healed. You've prayed for others, now try praying for yourself. Pray for your healing! Claim it right away!"

What a lot these kind people have to learn! Even as I write there lies upon my bed a letter from an invalid friend telling of the visit of one of these people, concluding with, "What a lot we shut-ins could teach these people about faith in practice, if they would only listen. But," she added, "they won't—they just tire you with their talk."

Dear tried one, do these friends visit or write you? Don't let it worry you. They insist that your broken body hinders your full service. They do not realize that their being taken up with physical manifestation obscures their vision of the possibilities of divine grace and power. It was thus Peter tried to turn our Lord from the cross. But what of a needy world if Christ's body had not been broken? What of the hungry multitude if those loaves and fish had remained whole? What of Mary's broken alabaster box, whose poured forth perfume filled the whole house with its sweetness?

Miracles of Grace

I recall a visit from a Christian doctor, one of the dearest of God's children. Before he examined me, he said: "Let us have prayer together. First things first, dear boy, if you want good results!"

How carefully he examined me; no nurse could have been more gentle in her touch than he. When finished, he knelt by my bed with the tears streaming down his cheeks.

"What you must have suffered for that body to be as it is," he said. "And yet you smile and talk of love and faith in God. I do not think that God dare trust me in that position. What a miracle of grace! What a sermon in practice!" he exclaimed.

"Miracle of grace!" Yes; that is what our faith healing friends don't understand. There is the miracle of healing, and we praise God for it; but—am I wrong in saying it?—there is also the greater miracle—strength made perfect in weakness. "Know ye not that your bodies are the members of Christ?" "God hath set the members every one of them in the body, as it hath pleased him." "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Never forget that you may be drawing more on Christ to keep sweet and patient and faithful where you are, than you would be by taking hold of Him for healing. The saving power of the Lord Jesus is great; but His "keeping" power is wonderful, just wonderful. He does not always remove circumstances, or take us out of existing conditions; but if we look right up to Him, He does lift us above them.

"What if our life on earth is not like Eden?"

"Tis not our home, but just a term at school."

Where, though it seems to us sometimes confusing, Infinite love and power and wisdom rule."



William K. Hope

Unkind Dogmatism

I am frequently asked, "Do you believe in faith healing?" My answer invariably is, "Yes; I certainly do." I do not think any sincere student of the Bible can answer otherwise, unless he or she wilfully ignores the plain teaching of God's Word on the subject. But, however, while admitting the possibility and the probability of healing through faith in Jesus Christ, yet, I am sure, many of God's shut-in ones have often been hurt by the unkind dogmatism of our faith healing believing brethren.

They don't mean to be unkind, I know; but they are. And their heart breaking insistence upon, "This is the will of God," very often reveals to the shut-in one, who probably has read and prayed upon the subject much more than they, how very ignorant these dogmatic brethren are of God's will.

Because I am healed, or because I believe in healing, does not warrant my insisting: "It is not God's will that you should be placed thus. I am sure if you claimed your healing you should have it!"

On the other hand, because I have not been healed, does not justify my brushing the whole subject to one side with, "Oh, I don't believe in faith healing!"

Fulfilled Conditions

The subject is one that I have studied and prayed over for years. And the more one studies God's Word, the more one glimpses the height and depth of the gloriously finished work of our Lord, the more are we impressed by the power of God to heal, and the reasonableness of expecting that healing. Nevertheless the fact remains—not all who claim that healing are healed. Let me recount my own experience.

For many years now I have been shut-in—lying on my back unable to move save my right arm and from the elbow of my left. Three or four times has the conditions set forth in St. James been carried out, but without result. So the brothers who have anointed and prayed over me said, "Now the conditions have been fulfilled, you must 'believe' and 'act out' your faith."

Well, when left alone, I set about "acting out" my faith. I pulled myself, as best I could, to the edge of the bed; asserting the while, "I am healed!" When the edge of the bed was reached, there was another panted, "I am healed!" another bit of a pull, and then—acrobats! Over the top I went, sure; and where I fell, I lay, until some one came and picked me up.

I tried "acting out" my faith once or twice. On one such occasion my father quaintly asked, "Eh, what's the game? What're you playing at, anyway?" "Acting out my faith," I panted. "Trying to kill yourself!" he replied, picking me up and placing me back into bed.

However, after being picked up from the floor unconscious on two occasions, I ceased "acting out" my faith. For my "acting out" only resulted in my tumbling out, and getting knocked out, which left my body for days throbbing with pain.

The Lord's Voice Heard

Yet again I was anointed and prayed over. Oh, I did believe the Lord could heal me! And, oh, the agony of the seeming failure of that last anointing. It was then suggested that perhaps some "little thing" might be hindering the blessing. I knew not any. Besides, I was trusting in the "finished work" of Jesus—that surely met all my need.

My good brothers, both earnest Christians, could not understand. They were positive that there was "something"! Since they themselves had been healed, they were convinced that it was God's will that I also should be healed.

That night, in an agony of spirit, I prayed and wept, until the voice of the Lord stilled the tempest of my soul: "Weep not. Leave the matter in My

hands. . . . A broken body does not mean a broken life." To this was added a reminder of the great service call of prayer, and that those engaged in this service should ever remember that "power is not always utilized where it is generated."

Years have passed since that message was given. I still await the fulfilment of "carried out" conditions. Meanwhile the Lord's message to me has been abundantly made manifest in my life. He has shown indeed that "stone walls do not a prison make." For though broken and frail in body, I have traveled further lying on my back than I did when on my feet. And I have long since ceased to call that an affliction which has developed my soul and made life much more real and responsible than ever it was when I was well and strong. And though I'm having no feather-bed time of it, I say that I am so deeply grateful for the way the Lord has led me and dealt with me, that to express that gratitude in words is impossible.

Meanwhile my responsibility, opportunity and duty is to trust and be faithful where and as I am, not to idle upon where and what I'd like to be. If the Lord showed me that He could use me better elsewhere, and for this reason desired that I should trust Him for healing, saying, "Believe ye that I am able to do this?" I would just look right up and say, "Yes, Lord!" If He says, "I have need of thee where thou art. Believest thou that I am able to make good my promise that 'a broken body does not mean a broken life?'" with every confidence, and whole-hearted abandonment, I gladly answer, "Yes, Lord!"

"Oh, Saviour, if Thou wilt be my Guide,
Though dark and rugged the way,
My voice shall echo the message sweet,
I'll say what you want me to say.

So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be."

"Sweetly Resigned"

But, however, don't think that I am in any way trying to excuse the shut-ins' position. I am not. But I do want to

scatter the idea that we are fatalists, "sweetly resigned" to our position. As one wrote about a confined friend, "There she was, a helpless invalid and never a murmur. She was so happy, and so sweetly resigned to her position." That same invalid wrote, "What absurd ideas people possess. They don't seem to try and understand we shut-ins are made of human stuff!"

Sometimes I hear, "Dear me! What a long time to lie. I suppose you will find the time long and tedious!" I invariably answer, "No; rather do I find that the days are all too short!"

"Well," they sort of sigh, "I suppose it's like everything else—you sort of get used to it."

"But," said one lady so pathetically, "I'm sure I don't think I would!"

Well, I wonder who would? Where do you think that you would find a human being that would become "sweetly resigned" to being always shut in to four walls? Who would ever get used to lying prone on one's back always? I've had a fairly good spell of it, and I haven't. And I smiled at the quaint remarks of a child as she sat curled up on a chair at my bedside. Said she:

"I like going to bed when I'm tired. And I don't mind when I'm feeling poorly. But," she shrugged herself, "if they wanted me to stay there always I'd very much object!"

And that child is right. For the whole being sometimes cries out against it—very much objects to it. "Do not think," said Nora, the converted aboriginal, "that I like this miserable hut, or the food, or the company. But I am, and have been happy in trying to do good amongst my people!"

It is not because we have got "used to" or become "sweetly resigned" to our lot, but because we have committed our all to the Lord; and because we believe, in the face of appearances, in a God of love, who seeks our highest good, that we are happy and seek to serve and honor Him where we are. We are content in but not with our position. We are not resigned to, but lifted above existing conditions—

miracles of grace, not psychological triumphs.

Co-Workers

"The dew-drop as the boundless sea
In God's great plan hath part."

And it is God Himself who has "set the members, every one of them, in the body as it hath pleased him." Thus we are not so much torch-bearers as lighted torches, placed just where God needs us most, with the command, "Be a shining light!" Unwillingness to serve God *where* we are proves our unreadiness to serve Him elsewhere. Depend upon it, if your light or my light is flickering and uncertain where we are, the probability is that it would be snuffed altogether if placed elsewhere.

It would need the wisdom of God to know what is best for us. Meanwhile the wisdom of man, in every circumstance of life, consisteth in this:—"Nevertheless, not as I will, but as thou wilt. . . . Thy will be done!" And since "this is the will of God, even your sanctification," then for God to remove that which is developing my soul would not be "healing" me, but really "afflicting" me. If my soul loses in any way what my body gains, then my gain is loss indeed.

Let us each try and remember that we are not only co-workers with Christ but co-workers together also.

"Israel in the valley fighting,
Sounding shield and clashing sword."

Still stand in need of

"Moses, with his helpers, praying;
Hands uplifted unto God."

Matthew 14:31—"Some one has said: 'There are three ways to look. If you want to be wretched, look within; if you wish to be distracted, look around; but if you would have peace, look up.' Peter looked away from Christ, and he immediately began to sink. He had God's eternal word, which was sure footing, and better than either marble, granite or iron; but the moment he took his eyes off Christ down he went."—D. L. Moody.

Elisha and the Bears

By E. P. Branch, Melbourne, Fla.

I NOTICED in the April MONTHLY the inquiry concerning Elisha and the bears. The writer did well to mention the "seeming harshness."

The mystery surrounding death, and the veil which so effectually separates this life from the other, render us incapable of judging such events as the slaughter of the lads, the destruction of the cities of the Plain, and the death of the 185,000 Assyrians under Sennacherib. We see only one side of a dividing line.

If the bears had left the lads alone some of them might have lived fifty years; some

of them half as long, and some perhaps less than one year. Living the idolatrous lives of the nations that surrounded Israel, does anybody suppose they would have been better prepared to enter upon the other life in one year, or fifty years? They would probably have been piling up wrath against the day of wrath. If they were young children the change was all the more fortunate for them. And still a striking lesson would have been brought out for their survivors.

It is probably that the lads suffered much less in getting out of the world than if

they had lived to die of disease. The 185,000 Assyrians apparently went to sleep at night and awoke in the other world. It was a remarkably quick and smooth passage.

With God there is no veil of separation. Ministering angels do not lose sight of souls when they "shuffle off this mortal coil."

After all, the most reasonable course is to let infinite wisdom decide when is the best time for our friends to move on, and be prepared to follow them when our summons comes.

Charles C. Marshall

Replies to Governor "Al" Smith*

New York, April 17, 1927.

Hon. Alfred E. Smith,
Sir:

A copy of your answer to my Open Letter in the *Atlantic Monthly* for April was brought to me by members of the press today. A substantial copy of it had already appeared in a newspaper, as you know, and had been brought to my notice on Saturday. I beg to submit this reply.

With your customary directness you make a disclaimer for yourself of the convictions imputed by me to Roman Catholics in my Open Letter. Had you stopped with that disclaimer, this reply would be superfluous, but you say that these convictions are not held by any American Roman Catholic as far as you know. The convictions I imputed I supported by citations from the Encyclical Letters of Pope Leo XIII. You repudiate my citations as inexact and as detached from a necessary context. This is a matter of opinion and I cannot yield to your claim in the matter. The Encyclical Letters are accessible and if nothing else has been accomplished by our controversy than to secure their careful reading by the American public, it is enough.

Not a Question of Doctrine but Polity

I cannot allow to pass unnoticed your challenge of my proof and your statement that the convictions imputed are not held by American Roman Catholics as far as you know. As a Roman Catholic—nay, even as a public official, you must know the common teaching of your church now being disseminated in high schools, academies and colleges throughout the land. That teaching, I submit, confirms the convictions I imputed touching the irreconcilability of the status and the claim (i.e., the polity) of the Roman Catholic Church with American constitutional principles. That is the subject of my inquiry; not, as you persist in declaring, faith, or religion, or dogma, but doctrine, teaching and polity. I have submitted a question of institutional principle and of public law, now present and exigent among us, and its discussion cannot and should not be screened or shunted by the cry of religious controversy.

Catholic Authority Quoted

I quote from the *Manual of Christian Doctrine*, published by John Joseph McVey (Philadelphia, 1926), under the imprimatur of Archbishop Dougherty, now Cardinal. The book is stated in its preface to be a manual of religious instruction not only in the novitiate and scholasticate of teaching congregations, but also in high schools, academies and colleges. It is now in the forty-eighth edition. I insert, for obvious reasons, the words parenthesized.

Question: "In what order or respect is

*We are responsible for the sub-titles.—
Editors.

the State subordinate to the (Roman Catholic) Church?" Answer: "In the spiritual order and in all things referring to that order."

Q. "What right has the Pope in virtue of this supremacy?" A. "The right to annul those laws or acts of government that would injure the salvation of souls or attack the natural rights of citizens."

Q. "What more should the State do than respect the rights and the liberty of the (Roman Catholic) Church?" A. "The State should also aid, protect, and defend the (Roman Catholic) Church."

Q. "What then is the principal obligation of heads of states?" A. "Their principal obligation is to practice the (Roman) Catholic religion themselves, and, as they are in power, to protect and defend it."

Q. "Has the State the right and the duty to proscribe schism or heresy?" A. "Yes, it has the right and the duty to do so both for the good of the nation, and for that of the faithful themselves; for religious unity is the principal foundation of social unity." (McVey, p. 132).

Has the State a Right to Proscribe Heresy and Schism?

Now I am in Roman opinion a schismatic and a heretic. So are millions of my fellow Americans, I object, and I think under American constitutional principles that I have a right to object to the children of twenty million of my fellow citizens being taught that it is the right and duty of the American State to proscribe my religious belief. Is my objection substantial or is it merely legalistic? Am I, as you suggest, one of the theorists which have played for generations with the theory of Church and State? You say in your answer that in the wildest dream of my imagination I cannot conjure up a possible conflict between religious principle and political duty in the United States, except on some unthinkable hypothesis, but I insist the conflict is here in the very teaching of this manual. You say in your answer that the true construction of my quotation from the Pope himself is diametrically the opposite of what I stated it to be, and yet here in this manual is the current instruction given to the children of twenty million citizens, and I submit that it entirely agrees with my construction of the quotations in question. You say you think that I have taken my thesis from the limbo of defunct controversy. Is this defunct controversy? You ask me in your answer: "What is this conflict about which you talk?" My answer is that it is the very conflict between Church and State revealed in this *Manual of Christian Doctrine*. It is the conflict between those who claim to have the right to live in a state that has wholly renounced the right to proscribe heresy and schism, with-

out having their rights menaced by the organized and systematic teaching that it is the right and duty of that State to proscribe heresy and schism.

I continue my quotations:

Q. "When may the State tolerate dissenting worships?" A. "When these worships have acquired a sort of legal existence consecrated by time and accorded by treaties or covenants."

Q. "May the State separate itself from the (Roman Catholic) Church?" A. "No, because it may not withdraw from the supreme law of Christ."

Q. "What name is given to the doctrine that the State has neither the right nor the duty to be united to the (Roman Catholic) Church to protect it?" A. "This doctrine is called Liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press."

Q. "Why is Liberalism to be condemned?" A. (1) "Because it denies all subordination of the State to the (Roman Catholic) Church. (2) Because it confounds liberty with right. (3) Because it despises the social dominion of Christ, and rejects the benefits derived therefrom." (McVey, pp. 132, 133).

What Rome is Teaching in the United States

If you will insist that this teaching applies only to the ideal Roman Catholic state, may I ask why it is taught in this United States, which is not an ideal Roman Catholic state? If you say that it has only an ideal application, I ask then why is the instruction given in parochial schools? Is it not really instruction given in order to make the United States an ideal Roman Catholic state? You will say that every church is trying to convert the American people to its tenets. That may be true, but I know of no other church that accompanies the attempt with the teaching that its head has the right to annul any of the laws or acts of government, or that its religion, being the only true religion, possesses natural rights and therefore is entitled to legal rights which are in theory denied to every other religion as rights. I know of no other church that accompanies such teaching with the assertion that the religion of Christ is divinely and exclusively lodged in a political sovereignty extraterritorial and foreign to every state, and yet claiming jurisdiction over morals in all states. I know of no other church that accompanies its teaching with the claim that its head is the Vicar of Christ, and, to quote the words of Pope Leo XIII, "holds upon this earth the place of God Almighty." The aggregate of this doctrine and teaching spreading among the twenty millions of people and their children segregated in the

Roman Catholic Church, cannot help but engender those conceptions which in the opening paragraph of my Open Letter I said your fellow citizens considered irreconcilable with our constitutional principles. I understand you to say that you disclaim them, and I accept your disclaimer, but I submit that you are wholly wrong in your statement that these convictions are not held by other American Catholics. I submit they are the universal, organized and constant teaching of the Roman Catholic Church.

Not Disloyal But Dangerous

You persist in assuming that I make an imputation of disloyalty to country. Summarizing my letter you say: "Taking your letter as a whole and reducing it to commonplace English, you imply that there is a conflict between religious loyalty to the (Roman) Catholic faith and patriotic loyalty to the United States." I think there is a sad injustice in this to me and to the subject of our controversy. The difference in opinion as to national policy and even a difference as to constitutional question and constitutional jurisdiction, is not disloyalty. The Supreme Court decides five to four on such questions, and I have never heard disloyalty imputed to the four. Constitutional interpretation, application and amendment go on continually. My question is as to the reconcilability of the status and claims of a church-institution with American constitutional principles—and you say that I impute disloyalty. If you are right, the public in this country must refrain from discussing the polity of the Roman Catholic Church, for to discuss it is to impute disloyalty! Now disloyalty involves the intent to be disloyal. I have suggested no such thing. I do not charge that the teaching in the *Manual of Christian Doctrine* is disloyal in the sense in which you use that word, but I do say it is dangerous and pernicious, and one against which citizens other than Roman Catholics have a right to protest and to act.

Roman Catholic Achievement Acknowledged

No one is more willing than I to acknowledge the splendid record of Roman Catholic achievement in duty well performed in our civic and communal life, upon the field of battle, and in every department of human service. In positions of the highest trust and confidence, Roman Catholics have registered the same degree of achievement, self-sacrifice, heroism and fidelity that has been registered by the members of other religious societies, and by men of no religious affiliations whatever. The Hebrew state, the sovereignty of England, the principedoms of Germany, and that sovereignty of Rome in which Latin Christianity has enshrined itself, have all sheltered religious developments of profound import and of the highest spiritual value. I based my inquiries on the polity of the Roman Catholic Church and you persist in discussing its faith and religion. In my view the faith and the polity are two very different things, although there are Roman theologians who make them one. All that I say is directed against the polity of that church, and has no reference to its religion. The conviction of the Roman

Catholic Church that the religion of Christ is wholly and exclusively committed to her, and that the political sovereignty of the papacy was created by the direct act of God for the purpose of exclusively administering and dispensing that religion among men; that her apostolic head teaches with the voice of Christ Himself; that as rights cannot be based on error, other religious societies, being all in error, have in theory no legal right, have all resulted in a polity that is in conflict with the rights of all non-Roman Catholics. More than this, they develop in the human mind subjected to the teaching of that church, those conceptions that I referred to in the first paragraph of my Open Letter to you as irreconcilable with the principles of civil and religious liberty. Hillaire Belloc, one of your most distinguished laymen, declares:

"The Roman Catholic Church is, in its root principle, at issue with the civic definitions of freedom and authority."

Future Trouble Forecast

The conceptions to which I refer above necessarily form a conscience and mould a judgment that in the end will sway action against the contradictory views and interests of their fellowmen. Direct issues may be long in forming, but they are sure to come. The erroneous theory built upon is sure to eat its way out and then the downfall. The Reformation came at the end of hundreds of years as the result of the working out of the erroneous theory of papal absolutism. The Civil War came after a half century of national existence as the result of an erroneous theory in regard to the rights of man.

You cannot have two perfect sovereignties in one territory without the conflict of jurisdiction always imminent. The Roman Catholic Church in the theory of the two powers has sought by every careful word to delimit the jurisdiction of each, and the defining has been a failure all along the course of history. Cardinal Gibbons himself in his well-known article in the *North American Review* of March, 1909, admits what I claim, that there is between the jurisdiction of the State and that claimed for the Roman Catholic Church a "twilight zone" of disputed jurisdiction. He concedes the place of danger, though he denies that danger is imminent. Human opinion will differ as to his conclusion in spite of his reassuring words, and his "twilight zone" will, in the opinion of many, be in the future what it has been in the past, the pregnant source of trouble to plague the nations of the world.

You speak of the freedom of conscience, and by your disclaimer you own its possession for yourself, but many have not your mental dexterity or your moral courage, and among the millions without those gifts, the plight of conscience is a serious problem when behind it is one who speaks, in their belief, with the voice of God, and before them is the terror of ex-communication.

There can be no possible analogy between the human conscience moulded in the school of the *Manual of Christian Doctrine* and the conscience moulded in that school of Liberalism which the manual describes as founded on liberty of conscience and of worship, on liberty of speech and of the

press. It was with tremendous, though I fear unsuspected significance, that the lamented Cardinal Mercier, in his last pastoral to the Belgian Episcopate, apostrophized the Holy See—the papacy—"the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills."

The Papacy and the League of Nations

At the close of your answer you say: "In this spirit I join with fellow Americans of all creeds in a fervent prayer that never again in this land will any public servant be challenged because of the faith in which he has tried to walk humbly with his God."

I trust I have made myself sufficiently clear that you mistake for a question of faith, a question relating to the polity of a church political sovereignty that proclaims its position by asking even at the present hour a place among the sovereignties of mankind at the council board of the League of Nations. If, sir, within the purview of these facts, the public officials of the state of New York, or of the United States, cannot be questioned by inquiring citizens touching matters of public law and institutional life without being charged with meddling with personal matters of faith and religion, popular government is in a perilous state.

Religion Not a Bar to Public Office

In closing, let me say with the greatest emphasis that no view I have expressed has been intended to suggest the placing of a ban against candidacy for office because of religion. The way out lies by no such unhappy path; and your disclaimer is my voucher for this assertion. It is often said your venerable church never changes, but history proves this is not true. There is transforming religion within her as well as a confining polity. In spite of the latter, imposing indeed is her store of the riches of grace, piety and devotion. She may be encumbered at present with the undiscarded traditions of mediaevalism, but she is alert to the call of her divine Master. May your disclaimer mark the beginning of the era when that church may so redress her historic claim that the whole Christian world may be one with her and her polity be brought into harmony with the modern State.

Yours, with great respect,
CHARLES C. MARSHALL.

MEMORANDUM

In the "Open Letter to the Honorable Alfred E. Smith" in the issue of the *Atlantic Monthly* for April, on page 548, appears the following quotation from The Encyclical Letter of Pope Leo XIII (see the Great Encyclical Letters of Leo XIII—Wyne—p. 112): "Over the mighty multitude of mankind, God has set rulers with power to govern, and he has willed that set (the Pope) should be the head of all." Attention has been called by Roman Catholic authority to an error in this quotation in the inadvertent omission of a parenthesis enclosing the words "of mankind" indicating their importation from the context. But more than this, an interpretation of the quotation has been urged that makes its reference to the rulers of the Church—not of the State. If such interpretation is correct the quotation becomes inappropriate for the argument. Its elimination seems the just course and it should be stricken out. To do so does not affect the argument. In place of it may be substituted the following quotation in which there is no ambiguity, from the same Encyclical Letter: "And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent on it." (The Great Encyclical Letters of Leo XIII—Wyne—p. 112). The above was communicated to the Hon. Alfred E. Smith, and to the *Atlantic Monthly* (for publication), shortly after the issue of that magazine for April.

Missionary Department

William H. Hockman

THE CHURCH IN KOREA

In the annals of Christian missions there is nothing more stirring or more instructive than the story of the Korean church. The primitive faith, the New Testament ideals, the baptism of fire and blood, the spontaneous growth, and the heavenly grace and spiritual fruit, all come as a rebuke to our prevalent faithlessness and lack of spiritual vision.

A Glorious Record

Who could hear the recital of the awful sufferings that accompanied the systematic persecution carried on by the Japanese administration and not be stirred to the depths? Or who is there that could listen to the story of the wonderful Korean revival and not be profoundly moved to a closer walk with God. To get into the atmosphere of the Korean church today is to get into the atmosphere of the Christian church of the first century.

Sane and Sound Foundations

But while admiring the abundant spiritual fruit of the Korean church, it is well to remember that *such* fruit grows only upon roots that are grounded in the deep things of God, in the verities of that faith delivered once for all to the saints. The Korean church grew from that seed which is the Word of God, preached in the simplest primitive fashion. The pioneer missionaries were wise enough not to spoil their work by indiscriminate use of foreign money. New converts were not paid to assist in evangelization, but all spiritual ministry was voluntary. While the missionaries sought to prayerfully advise and direct, the young church was allowed to organize and develop on self-supporting lines. It set aside men of its own choice for the pastorate, provided its own places for worship, and conducted elementary schools for training the children in the ways of the Lord.

Phenomenal Growth

From a recent issue of the *Presbyterian World News* the following interesting statistics are quoted regarding the growth of the Korean Presbyterian church: "It is now forty-one years since the first Protestant Korean Christians were baptized. The only statistics for 1886 gave 9 baptized members in one meeting place. Ten years later (1896) there were 530 baptized members in 26 meeting places. A decade later (1906) there were 14,000 baptized members in 800 meeting places with a total adherentage of 56,000. By 1912, when the first General Assembly met, there were 53,000 baptized members and 127,000 adherents in 2,000 meeting places. In 1916 the baptized membership had increased to 63,000, and the adherentage to 146,000. For that year the total contributions were about \$100,000. During the last ten years the adult baptized membership has increased 45 per cent and the total number of Christians 33 per cent, while the total contribu-

tions have multiplied five times.

"There is now an adherentage of 200,000 meeting in 800 organized churches, and 1500 groups not yet organized. Three hundred ordained pastors are on the field, while 200 students are in training for the ministry. The churches have 12,000 church officers of whom 1,050 are paid lay workers."

A Spiritual Law

A careful survey of missionary endeavor in various parts of the world reveals the fact that the Korean church is not an accident or an exceptional phenomenon, but is in accord with the unerring law that we reap what we sow. If we seek to plant *western civilization*, we may reap a whirlwind; but if we plant the simple New Testament gospel, we reap the peaceable fruits of righteousness. It may please God to grant an increase of a hundredfold, or sixty, or only thirty, but the *kind* of fruit will depend upon what seed is sown.

EDUCATIONAL ADVANCE IN SOUTH AMERICA

Two years ago an interesting conference was held in Montevideo, the capital of Uruguay, just across the estuary from Buenos Aires. The conference was composed of representatives of various Christian societies interested in the welfare of the neglected millions of this great and needy continent, and was fortunate in having as chairman a most gifted South American, Dr. Erasmo Braga, the Moderator of the Presbyterian church in Brazil.

Out of this conference there grew, among other things, a movement seeking to confer benefit on our backward southern neighbors by co-operating with them in the development of institutions of higher learning. A building program has been launched by a very influential committee, representing a number of the larger church, missionary and educational organizations. They propose to raise the sum of \$2,590,000 as a minimum for meeting immediate demands in strengthening certain schools and colleges with added buildings, equipment and endowments. Dr. Braga and other representatives of South American Christian institutions have recently been in America co-operating in the furthering of publicity before the American public. Reports to hand indicate a growing interest and a very generous response.

It may not be out of place for us to suggest the hope that the promoters of this movement will look well into the safeguarding of the educational work undertaken, and insure the investment of these large sums of money in work that is not merely nominally Christian, but that will really and truly further the progress of the kingdom of God.

What Kind of Education?

It seems quite proper, in this connection, to raise the question as to what kind

of education is needed in mission lands. Those familiar with missionary activity know that there are two distinct types. An all too common type is modeled after the style prevalent in American schools and colleges, with a modicum of rather indefinite Christian "atmosphere," varying with the disposition of the teaching staff. Much good orthodox Christian money has been invested in this type of school in both India and China, with very sad and pitiable results. Then there is the all too rare type of definite and thorough Christian education, with curricula organized around the Bible as the center, and all teaching and activity converging toward the one supreme object of bringing the hearts of the students into right relationships with God through Jesus Christ, and fitting them for Christian life and service. The terms "Christian" and "missionary" are exceedingly flexible and indefinite and may represent a great variety of things. If Christian education means training up the youth in the nurture and admonition of the Lord, resulting in that knowledge and wisdom whose beginning and end is "the fear of the Lord," then we would gladly see tens of millions of American money invested in missionary education, not only in South America, but in every dark and needy corner of the world. Indeed we are in sad need of this kind of education right here in our own land.

SOUTH AMERICA AS A MISSION FIELD

South America may fittingly be called the "neglected continent." Of all the great geographical divisions it is today the least known and excites the least interest. Commercial and industrial enterprisers are beginning to wake up to the tremendous possibilities for developments and investments that will bring back treasure only surpassed by the fabulous riches captured by European exploiters three centuries ago. The continent holds vast stores of a wide variety of mineral and forest wealth, and equally vast opportunities for agricultural and kindred developments.

But are the undeveloped treasures of South America all of a mere physical character? What of the *human* need? Is there no teeming population there that calls out to our enlightened Christian hearts for sympathy and succor? How many of us know anything of the vast numbers, their social and economic conditions, and their appalling spiritual need?

Inasmuch as we Christians of North America find this immensely needy and pathetic field lying nearest our door, it would seem that God must hold us peculiarly responsible for its evangelization.

A Thrilling Exploration

The Pioneer Mission Agency has recently conducted a second expedition of exploration into the very heart of Brazil, seeking to secure valuable information for the guidance of prospective missionaries. Mr. L. L. Legters, who headed the expedition, writes a deeply interesting and moving account of his experiences and observations among the hitherto unreached Indians who constitute a small fraction of the great

Moody Bible Institute Monthly

unreached human mass that populates the interior of South America, whose numbers are roughly estimated at approximately 40,000,000.

We quote from Mr. Legters as follows: "The Indian is the outstanding problem of practically every country to the south of us. No people ever advances much faster than its slowest element. The truth of this may easily be demonstrated in any land where the backward peoples are found. In most of the republics to the south of us the Indian is the predominating factor. The country having made the greatest progress is the one which has the smallest percentage of full-blooded Indians who speak their own language. But let it be understood that the problem is not a matter of blood, nor of mental or moral inferiority, or superiority of one race over another, but rather of one race being held in servitude and ignorance, and in the bondage of fear and superstition."

An Advanced Race Discovered

"The Indians I visited during this trip are of a very high order. True, they are all naked, but they live in well constructed houses, generally sixty or more feet long by forty odd feet wide. They all cultivate their mandioca fields, which necessitates very much work in the preparation of the land, clearing it with their rude axes and breaking the soil with crude instruments. They live on fish and mandioca prepared

in various ways. Physically they are marvelous people, not in size, but in bodily development. They are sleek and agile, with broad shoulders and narrow hips, reminding one of a race horse. They are not only symmetrical in form, but have splendid chest development, and the muscles of the arms and legs stand out like whipcords. In rowing and poling their canoes their movements are made with the utmost grace.

"As a group the Indians are intelligent, having the faculties they are called upon to use splendidly developed. Few white men have such well developed memories, or such keenness of vision; and few give themselves to such careful mastering of details, or think more logically. There are but few schools where the Indian can possibly be educated, and these are furnished by the Brazilian Government through the Indian Department. The Roman Catholic church does very little for the intellectual life of the Indian, as it is more profitable to keep him in ignorance. As for Protestant schools, there is today but one in all Brazil for the Indians, that at Bananal. Wherever the Indian has been given a chance he has gladly taken it and made marked success. For example, a school under the Rondon Commission has been given to the Paracis Indians at Utarity, and from among those who have been taught in this country school a goodly number have entered the government service as telegraphers, stenographers, and other occupations."

Religion a Large Part of Life

"Much of the community life centers in their religious ceremonies. These are concerned most largely with propitiating and exercising evil spirits. The spirits are propitiated before hunting and fishing expeditions, in some cases the entire night being taken up with prayer and dancing. Each tribe has its religious leader. In a few cases it is the chief, but usually it is the "witch doctor" or "medicine man," one who deals with mysterious matters. These leaders are always most jealous of their rights and powers. The religious life of the tribe centers in these men, and they are the leaders in the songs and ceremonies for propitiating and exercising evil spirits. In case of sickness they try to remove the trouble by driving away the evil spirit, or by extracting the material things which the evil spirit has caused to enter into the body of the sick one."

Natives Exploited by Rubber Trade

"In South America they have the same problem that we have in the United States, the exploitation of the Indian by the frontiersman. What the gold seekers and adventurers were to us, the rubber men are to them. One man told me how, when he had entered to open a new territory for rubber, he had organized his men into groups of fifty, and with modern arms imported from the United States had wiped out entire villages, thus ridding the land of the "pest," and so removed the possibility of trouble by the Indians. I was informed that in the revival of the rubber trade more than twenty thousand Indians fled from one section of Bolivia so as to escape those who would impress them into service for gathering raw rubber."

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His glance pierced me through.
"Just give till the Master
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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

COLLEGE HEAD URGES BOYS TO ENTER BUSINESS

Fifty per cent of the youth of the nation who plan to enter college this fall will do better if they go directly into business, says President William H. P. Faunce of Brown University in the current issue of the *American Magazine*.

Statistics for nearly half a century, Dr. Faunce asserts, indicate most of the boys who go to college are failures, in the sense that they fail to graduate. "These figures" he says, "do not include the uncounted thousands who, though they may have been graduated, have simply wasted four precious years and received no benefit commensurate with the time and money spent. There is no other career for which men are so definitely prepared in which there is such an appalling proportion of failures."

Dr. Faunce says, while a few of the older universities claim a "misfit student" loss as low as 10 per cent, the percentage in many state universities runs as high as 60 per cent and more.

"The common belief that college training is suited to every boy and that every boy is suited to college is one of the great tragedies of American life today," he says.

"The trouble is not so much that we are sending too many boys to college, but that we are sending too many of the wrong kind of boys."—*Chicago Evening Post*.

VANCOUVER'S N E W MISSION FOR JAPANESE SEAMEN

A new and unusual work of spreading the gospel has been begun in Vancouver, British Columbia. It is the result of the vision of Captain William H. Price and his wife, Edith F. Price. Captain Price for five years taught navigation in the Kobe Nautical College of Japan, where he was markedly used in giving the gospel to Japanese seamen and students at the college. Due to the ill health of Mrs. Price it became necessary for them to return to America early in 1926, and after a brief time they were led to Vancouver, once more to take up work among Japanese seamen.

Vancouver is an important trade center in commerce between British Columbia and the Orient, and a daily average of six Japanese steamers are to be found docked

along its wharves. In addition to the large numbers of Japanese seamen coming into the port on these steamers, there is in Vancouver a prosperous Japanese quarter with about ten thousand Japanese.

Since Captain and Mrs. Price have begun the work among the seamen, opportunity has also opened for the teaching of a Bible class for Japanese young business men. This class meets during the regular Sunday-school hour at the Central Presbyterian Church.—*Sunday School Times*.



The Rev. F. B. Meyer, English Baptist minister, on his 80th birthday adopted the baby that was abandoned on the steps of the F. B. Meyer Home for Babies in London on his 79th birthday. The minister and the baby, which he has christened Frederick Poole Hawstone, are shown.

REV. W. G. SCROGGIE HONORED

Rev. William Graham Scroggie, minister of the Charlotte Chapel, Edinburgh, will receive the honorary degree of doctor of divinity, at the graduation exercises of Edinburgh University, July 1. Mr. Scroggie, is known in America not only because of his Bible exposition in the *Sunday School Times*, but also through the special lectures that he has given at the Moody Bible Institute.

DR. MACHEN IN LONDON

Rev. J. Gresham Machen, D. D., pro-

fessor in Princeton Theological Seminary, will be the principal speaker in the special meetings that will be held in London the second week of June. The council of the Bible League, under whose auspices this conference will be held, earnestly request fellowship in prayer on their behalf to affirm that faith in the Word of God is fundamental to faith in the Lord Jesus Christ.

CONGRESSMAN FREE SCORES THE FEDERAL COUNCIL OF THE CHURCHES

Because the so-called Federal Council of Churches of Christ in America has constantly sought to influence legislation by most unwise propaganda, and has sought to develop pacifism and oppose preparedness, and because it has claimed to represent 20,000,000 Protestants in this country, the *Manufacturers Record* has often criticized that organization and pointed out that it does not represent as large a number of people as it claims, and that some of the leading denominations of the country have absolutely refused in any way whatever to be affiliated with it.

We believe that that organization is a direct injury to the country as a whole and to the religion of the churches which it claims to represent. That organization has been active in many directions in seeking to influence Congress and to influence the churches of the land in a way that we regard as extremely inimical to the best interests of this country.—*Manufacturer's Record*.

MORE CRITICISM OF THE FEDERAL COUNCIL

The Federal Council of the Churches of Christ in America received a walloping recently from a high authority in the Missouri Synod Lutheran church somewhat after the manner of the criticism of Representative Arthur M. Free [Rep. Cal.], in the House of Representatives two months ago.

The criticism yesterday came from Prof. Theodore Graebner, of Concordia Seminary, St. Louis, Mo., a member of the editorial committee of the *Lutheran Witness*, the official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and other states. He said:

"The seven arch-fiends sitting in conclave could not devise among them a policy more devastating of the spiritual life of Christianity than the various forms of politico-social propaganda espoused by the Federal Council of the Churches.

"Protestantism has no greater liability today than the Federal Council of the Churches of Christ in America. Other

Moody Bible Institute Monthly

organizations, religious in character, have done their share to undermine the strength of the church, but none of them, not even the Anti-Saloon League, has so well succeeded in alienating the church from her true purpose and in creating in the American mind a conception of religion which raises a barrier against the effective proclamation of the gospel; none has done so much to bring the church and ministry into disrepute with the thinking classes."—*Chicago Tribune*.

CHURCH GROWTH IN 1926

Churches of all denominations in the United States showed a gain of 489,556 communicants in 1926, according to the *Christian Herald's* annual census of religions. The results, made public today, showed the increase had been less than half as great as the increase in the preceding year.

Groups	Communicants	Gains
1. Catholic, Roman, Polish, Old.....	16,303,171	147,257
2. Methodists, 15 bodies	8,968,288	48,098
3. Baptists, 14 bodies	8,670,895	66,022
4. Presbyterians, 9 bodies	2,610,716	48,730
5. Lutherans, 20 bodies	2,588,279	42,152
6. Disciples of Christ, 2 bodies	1,754,512 (d)	4,887
7. Eastern Orthodox, 9 bodies....	751,880	22,250
8. Latter-Day Saints, 2 bodies	636,389	18,522
9. Reformed, 3 bodies	547,024	6,037
10. United Brethren in Christ, 2 bodies	410,631 (d)	1,325
11. Brethren (Dunkards) 4 bodies..	156,768	6,608
12. Adventists, 5 bodies	150,891	1,799
13. Friends, 4 bodies	115,452 (d)	76
14. Mennonites, 12 bodies	90,310	4,671

There are no other groups having above 50,000 members.

PROTESTANT CHURCHES THAT GROW

When a church in twenty-five years reaches 7,642,000 people and receives 17,198 new members, while maintaining twenty-seven Sunday-schools and twenty-three Daily Vacation Bible Schools, one naturally asks who is the minister and what is his message. The minister is Rev. Mark A. Matthew, D. D., and his message throughout a quarter of a century at the First Presbyterian Church of Seattle, Wash., has been as evangelistic as it has been evangelical.

Another well known fundamentalist, Rev. J. C. Massee, D. D., recently completed the first five years of his pastorate in the Tremont Temple Church, Boston. In this period 1,842 new members were received and \$837,000 subscribed, of which thirty-five per cent went for missionary purposes.

Not only have the denominations which have adhered to the fundamentals shown the largest growth in the last year, but

the growing churches of all the denominations are to a large extent manned by ministers who are faithful witnesses of the Word of God.

THE SANE NEWSPAPER

The New York Times writes an editorial which is of more than passing importance. It shows that in a period when many publications have turned to scandal, fiction, and other "light reading" as necessary to serve their clientele, and when irresponsible and irrepressible tabloids are flooding the country, presumably to meet public demand, a conservative and dependable newspaper which prints worthwhile news has reached the highest circulation point in its history.

"In the turmoil," says *The Times*, "kicked up by and around the new tabloids, it may have seemed to careless observers that the only road to journalistic success lay along gigantic headlines, grotesque attempts at humor, and almost entire disregard of the really interesting news of the world." The truth is, however, that the sane newspaper, like the sane book and the sane stage, appeals to a very large section of the public both in Canada and the United States. Most people are intelligent enough to differentiate between the grotesque and the real and to appreciate the

newspaper which gives them credit for intelligence. This is borne out by the steady increase in circulation of such papers. The reading public, as a whole, is not seeking scandal and distorted information as intelligence tests.—*Toronto Globe*.

WHERE THE WORKERS GO

The following summary indicates the great number of workers regularly engaged in the field of national missions, which is divided among the country church, the southern mountains, the Mormons, the American Indians, the colored people, the varied city, immigrant and industrial populations, the Spanish-speaking peoples of the Southwest, the Jews, the West Indies, and Alaska.

Ministers of churches	2424
Sunday-school missionaries	147
Colporteurs	31
Other itinerant missionaries	29
Community workers	377
Teachers	1030
Chaplains	25
Doctors	17
Nurses	37
Evangelists	14

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tion in all our church work. Churches desire men and women trained for this work and are coming to our training schools for lay workers in increasing number. There are similar demands for directors of religious education in presbyteries. Certain churches also are calling for young women, trained as leaders of chorus choirs, and others capable of directing the music of a church, and at the same time assisting in the other educational work of the church.—*Presbyterian Bulletin*.

WE HAVE NOT TAUGHT

Back of the deplorable moral and religious conditions in America, and contributing to them, lies the lack of an adequate grounding of the masses in religion and morals. As Dr. Gambrell has said, "We have evangelized and we have bap-

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tized but we have not taught, and out of this have come most of our troubles." In other words, we have not sufficiently put religion into education.

A single illustration will suffice. Some time ago Prof. Vernon P. Squires, of the University of North Dakota, gave his freshman class in English a voluntary examination in the Bible. Of the group, 139 responded. Since students do not run over one another to stand voluntary examinations, it is likely these felt themselves fairly capable. Eight simple questions were asked. Twelve made a passing grade of 75 per cent, ninety-one received less than 50 per cent, and the average grade was 40 per cent. One of the questions was "Name ten books of the Old Testament." Ten could not name a book, only 68 could name ten, and among those mentioned were "Paul," "I and II Romans," "Phoenicians," "Babylonians," "Gentiles" and "Xerxes." Another question was "Name ten books of the New Testament." Twelve could not name one, only forty-six could name ten. Some gave "Thomas," "Simeon," "Thele-sians," "Philippi," "Lazarus" and "Samson Agonistes." Only about half could name the apostle to the Gentiles, while others suggested "Methuselah," "Abraham," "Moses," "Jesus," "John" and "Judas." And yet these 139 from the high schools and academies of North Dakota could pass a college entrance examination in foreign language, history and mathematics!—*Southwestern Evangel*.

AMERICAN LEADERSHIP FROM CHRISTIAN COLLEGES

The lesson is written as plainly as if it were written across the skies in letters of fire that our leadership in America in all realms comes mainly from our Christian schools. The record of leadership furnished by these schools is to the last degree revelatory and challenging. Ponder these striking figures: Eight of our country's chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's Presidents have been college graduates, while sixteen of the eighteen were from Christian colleges. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our National Congress, whose efforts or prominence have secured them a place in *Who's Who*, two-thirds of them were graduates of Christian colleges. Keep on looking into this deeply significant matter and you will find that numbers of small Christian colleges in our country have furnished many times the number of leaders furnished by great state and privately controlled institutions. This fact stands out as one of the most revealing and challenging facts in all the world today.—Dr. Truitt in *Watchman-Examiner*.

CARRYING THE GOSPEL TO THE JEW

(Letter from the President of the Moody Bible Institute to the Religious Press)

I am assuming that you are sincerely interested in bringing the gospel to the Jews, of whom we have in this country four millions of the sixteen millions in

the whole world. The Christian worker passes by the Jews in many cases because he does not know how to approach him with the gospel with the readiness that he approaches the Gentile. Therefore, to aid Christian workers in this respect, the Moody Bible Institute has installed a Jewish Missions Course for the training of both Jews and Gentiles for that work, and which is offered to them free.

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struction is also given in the English Bible, Gospel Music and Religious Education, the whole course covering two years and four months.

I feel assured that if you were aware of this opportunity you would be pleased to call attention to it in your columns in some way, and thus co-operate with us in an effort to reach God's chosen people the world over, for graduates in this course will be equipped to labor among the Jews not only in our own country but in every part of the world. Permit me to add that the best time for beginners to enroll in the Hebrew and Yiddish classes is at the opening of the fall term in September. A catalog and further information will be furnished on application.

BROADCASTING THE GOSPEL IN PRINT

As publishers and distributors of evangelical literature the Bible Institute Colportage Association of Chicago, placed during the past fiscal year 381,247 copies of its Colportage books, evangel booklets and Bible portions, besides thousands of gospel tracts, in approximately 2,844 points in the United States and Canada, and 920 places in 26 foreign countries. This liberal service was made possible by the contributions of Christian people to its nineteenth missionary book funds, totaling \$34,134.92.

In this distribution the principal classes reached in North America were the prisoners in a thousand penal institutions, the pioneers in the West and Canada, including the people on the far-off coasts of Labrador and Alaska, the lumber-jacks in the North and West, the mountaineers of the South, the afflicted in hospitals, and the men who sail the seas. These books and booklets were also sent to the students of India, to the natives of Latin-American countries and the Philippine Islands, and to the settlers in South Africa.

THE SONG THE INDIAN SANG

An Indian who is a Presbyterian national missionary, and his wife, were on a train recently that was stalled for half a day in Dakota snowdrifts. To while away the tedious hours the passengers called on one another to sing songs, tell stories or perform stunts. The songs and stories were no worse than might have been expected, but nothing very elevating had been presented.

Someone at length turned to the old Indian couple and said: "Come on, now; it is your turn. Can't you sing us one of your old Indian dance songs?"

Without further urging the Indian pastor rose and said: "Yes, we'll sing for you. I used to sing dance songs, but we don't sing them any more. We have found something better."

He sang with his wife one of the Dakota hymns adapted to an old native air, plaintive and minor. Then he said: "Now we can all sing together, 'Jesus Lover of My Soul.' You all know that." Then he prayed, and read a few words out of his

New Testament, after which he told something of his missionary work up in Montana.

When he sat down someone said, "That

is a fine work; let's help it along."

And the first missionary collection ever gathered in that railroad coach was taken right there.—*Boston Transcript*.

"See Lake Odessa Bible Conference Ad on page 506"

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Truth Illuminated

William Norton

HOW TO SING A HYMN

At a meeting of a women's missionary society the president arose and said: "We will open our meeting by singing the beautiful consecration hymn, beginning:

"Take my life, and let it be
Consecrated, Lord, to Thee!"

We will omit the fourth verse."

"Madam president," said a voice in the rear, "I object to omitting the fourth verse. There are two lines in that verse we should never forget:

"Take my silver and my gold,
Not a mite would I withhold!"

"If it were just the singing of it it would not be so bad, but we are omitting the practice of it in our church life, and funds are short everywhere."

"ABLE TO SUCCOR"

Dr. Stuart Nye Hutchison tells the story of a boy whom he knew who had lost his right hand. He felt so badly over it that he did not want to see any one. His father said, "I'm going to bring the minister in to talk to you." The boy said, "I don't want to see him." But his father brought him in. When the boy looked up he saw that the minister had no right arm. Where the arm had been there was only an empty sleeve. He came over to the boy and said, "I haven't any hand, either. I lost mine when I was a boy, and I know how it feels." It wasn't hard for the boy to feel at home with the minister, who "knew how it felt." *"In that he himself hath suffered being tempted, he is able to succor them that are tempted."*—Earnest Worker.

THE HEAT AT THE CENTER

A young man with his family moved into a remodeled house, and settled down for a comfortable winter. But the first cold snap brought great discomfort. It seemed impossible to heat the rooms. The hot-air furnace produced only cold air. All his efforts to obtain sufficient heat were in vain, and at last he called in an experienced furnace man. "Your furnace is all right," said this wise worker, "but the pipes are not. They do not go straight up from the furnace through the center of the house and radiate from there. They go to the outside of the cellar and circulate there, and all the air becomes cooled before it gets a chance to warm the rooms above. The only remedy is to change the position of the pipes."

This is the fault that spoils many lives—their heat is wasted on the outside. Their enthusiasm is genuine, but it is spent on surface matters, it does not reach the deep-seated realities of life.—Herald of Holiness.

LETTING ONE'S LIGHT SHINE

Once, in giving an object-talk to Juniors on letting our light shine, I held up a lighted candle. "Now," I said, "we can all see its light. Suppose I cover it," and I turned a can over it, adding, "It is shining, but it isn't doing any good." Here I removed the cover, and—well, it wasn't shining. The illustration was better than I had counted upon. The Christian who hides his light, and doesn't want others to know he is a Christian, sooner or later actually ceases to be what he is trying in so weak a way to be. *It requires the fresh air of sincerity to keep the light of Christian character burning.*—Mattie M. Boteler.

JUSTICE AND MERCY

In New Jersey recently a man arraigned for speeding, told the judge that he had a short time before sent President Coolidge a cherry pie. The judge could see no connection between this and the violation of the speed law and therefore fined the man. Often we meet people who seem to think that because of their kindness to some fellow creature God will overlook their breaking of His eternal laws, forgetting that He cannot prove unfaithful by being unjust. However, in His omnipotent, infinite love, God has provided a way through the blood of Christ, whereby He can show mercy as well as justice. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).—I. L. Wolfensberger.

ONLY A BIT OF STEEL

A ship was wrecked off the Irish coast. The captain was a careful man, and the weather had not been severe enough to make the vessel veer from its course, nevertheless, the ship went down and many lives were lost. So much interest was taken in the wreck that a diving bell was sunk. Among the portions examined was the compass. Inside the compass box was found a tiny bit of steel. The day before the wreck a sailor had been ordered to clean the compass. Using his pocket knife, he had unconsciously broken off the point of the blade under the edge of the box. That tiny bit of steel changed the dip of the needle, and the pilot drove the ship on hidden rocks.

Some morning we wake up to find that some seeming noble life has foundered on the rocks. The whole community stands in silent amazement. What was the cause? The tiny bit of steel hidden away somewhere. *If there is a "bit of steel"—some secret sin—hidden in your breast, take it away before it causes a dip in the needle of life's compass and wrecks your life!*

NEGLECTING THE CHURCH

Many will say, "I can find God without the aid of the Bible, or church or minister." Very well, do so if you can.

The ferry company would feel no jealousy of a man who would swim from Jersey City to New York. Let him swim across if he can, and then talk about it on the other side. But undertaking such a swim would be the surest way to make him feel his need of a boat. *So with the man who undertakes to find God without the aid of the Bible or the church or God's ministers.* If he really tries to find God alone it will be the surest way to bring him to realize he needs the help they can give. —Teacher's Quarterly.

A LESSON FROM THE WIDOW'S MITES

A friend of mine who is of a mathematical turn of mind said to me, not long ago, "Do you know how much the widow's two mites would have amounted to if they had been deposited in the savings bank at four per cent compounded?" The amount she gave was about one tenth of a cent, but if this had been put out at interest until now, the result is almost unbelievable; if there were a million such worlds as this, each with fifteen hundred million souls, there would be enough money to give every man, woman, and child twenty million dollars. This seemed so astonishing that I asked the mathematical master of a collegiate institute if it could possibly be correct. He said that my friend was away below the mark in his estimate. The total would be very much more than he said. *May there not be similar accumulating power in words and deeds that will make itself felt long after those who started them are in the grave?*—A. C. Crews, in Westminster Teacher.

WHEN THE INFIDEL PRAYED

A missionary traveling through the Canadian backwoods lost his way, but presently was rejoicing to see a large congregation of settlers gathered around a fire listening to an able discourse, but to the horror of the missionary he found the orator trying to prove there was no God, no heaven, no hell, and no eternity.

As the man ceased, the missionary stood up and said:

"My friends, I am not going to make a long speech to you, for I am tired, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat.

"In a short time he would be near the waterfall, and be gone. He saw his danger, and I heard him scream, 'Oh, God, if I must lose my life, have mercy on my soul.' I plunged into the water and reached the canoe. I dragged it to land and saved him. The man whom I heard when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, telling you that he believes there is neither God, nor heaven, nor hell, nor eternity."—Rescue Journal.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

WERE ALL THE APOSTLES MARTYRS?

W. H. S., Taums, Ill.

Question: Did all the apostles suffer martyrdom?

Answer: We do not know how the apostles ended their earthly lives. It is supposed that Paul and Peter were martyred, but we are dependent almost wholly upon tradition for our information concerning their deaths and the deaths of the other apostles.

THE TREE OF KNOWLEDGE

D. D., Marshalltown, Ia.

Questions: (1) Was the tree of knowledge of good and evil in the Garden of Eden an actual fruit tree, or is the language merely symbolical? (2) Did Eve commit sin by actually eating of the fruit?

Answers: (1) We believe that the tree mentioned was just as real as the rivers and countries which are named. (2) The fruit was actually eaten.

CONCERNING HELL

M. P., Memphis, Tenn.

Questions: (1) What is the meaning of "He descended into hell"? (2) What Bible references teach that hell is other than the place of torment?

Answers: (1) This phrase probably is based upon 1 Peter 1:19, concerning which passage there is considerable obscurity. (2) Genesis 15:15; 25:8, 17; 49:33; Job 33:24; 10:21; Acts 2:27.

THE CARNAL MAN

C. E. T., Zanesville, O.

Questions: (1) Is a carnal man justified? (2) Is a justified man a saved man? (3) What is "moral shrinkage"?

Answers: (1) The natural man is not justified, but by "carnal" we mean the man who has entered upon the Christian life, but who is at times still under the dominion of the "old man," that is, the natural man. He may be justified by faith, but is not yet "spiritual," or Spirit-controlled. (2) He is. (3) We presume the coiner of this term means the Christian who is losing rather than gaining ground.

MCPHERSONISM

H. D. K., Ollie, Mont.

Questions: (1) Does Mrs. Amie Semple McPherson put the healing of the body on an equal basis with salvation? (2) Does she teach that physical healing is a test of saving faith? (3) Does she claim that speaking with tongues is an evidence of the baptism of the Holy Ghost? (4) What will be the influence of the movement over the cause of Christ in general?

Answers: (1) We would answer the first three questions in the affirmative, and would refer you to a pamphlet by Rev

William P. White, D. D., entitled *Is McPhersonism of the Lord?* As to the fourth question, Dr. White says that McPhersonism creates confusion, ministers to egotism, has a "lying Spirit," and dishonors the Word of God. Such being the case, what naturally will be the character of its influence?

A DISCREPANCY

R. B. R., Demar Lake, Sask., Can.

Question: How do you account for the discrepancy in numbers in Ezra 2:41 and Nehemiah 7:44?

Answer: The list of returning Israelites made by Nehemiah was made at a considerably later date than the one made by Ezra, which may account for the few seeming discrepancies, especially in numbers, which particularly may have needed revision.

FORTUNE TELLING AND SPIRITUALISM

D. B. E., Lima, O.

Question: Are not fortune telling and spiritualism related? Are they not considered sinful according to the Bible?

Answer: "Fortune telling" is the broader term of the two. A fortune teller may be a spiritualist, but others may claim only superior human gifts and knowledge of the future, such as the gypsies. A spiritualist claims to get his information from some occult connection with the other world. (See Deut. 18:9-14 and Lev. 20:27). The booklet by W. E. Biederwolf, entitled *Spiritualism*, will be found helpful.

WHY?

G. W. W., Warrenton, Mo.

Questions: (1) Why do so few people accept Christ? (2) Why was Jesus' life so short? (3) How do we account for the undying power of Christ? (4) What are the uncertainties in the life of Christ?

Answers: (1) Because of the love of sin (John 3:19); because of weak, worldly and warped Christians, who misrepresent Christ to men; because ignorant of their need and of the way of salvation. (2) His own explanation was, "The zeal of thine house hath eaten me up" (John 2:17). (3) Because He was the Truth. (4) We know of none. In Him was the "Yea" and the "Amen" (2 Cor. 1:20). Never was there any hesitancy or uncertainty in His speech or in His actions. His word was finality, and He never swerved. His step was always firm.

SANCTIFICATION

O. W. T., Cincinnati, O.

Questions: (1) Has Mr. Moody any sermon upon sanctification? (2) Does the

Institute endorse entire sanctification as essential to every believer before he can enter into the kingdom of heaven? (3) Is there any better Bible than the Scofield Bible? (4) Is Ecclesiastes 7:20 correctly translated? (5) How do we know we really are studying God's Word unless we understand the Hebrew language?

Answers: (1) We are not acquainted with any. (2) We are saved by faith, and not by our being first sanctified. The nurse you mention, or any one else who claims she is so sanctified that she cannot sin, will bear watching. The Bible does not teach sinless perfection as a present experience. We would recommend that you learn the truth about sanctification by reading *Holiness: The False and the True*, by Ironside. (3) We heartily recommend the Scofield Bible, and know of no better. (4) If you substitute the word "righteous" for "just" you will have a correct translation. (5) The translation of the Hebrew Bible has been so well done by scholars who were thoroughly familiar with the Hebrew that we need not hesitate to accept the English version as practically the Word of God.

CAPITAL PUNISHMENT

F. A., Keego Harbor, Mich.

Question: Is capital punishment scriptural?

Answer: Capital punishment is scriptural. Under the Mosaic Law twelve different kinds of offenses, in addition to the crime of murder, were punishable with death. Prior to the Mosaic Age capital punishment was the law given to the race immediately following the Flood (Gen. 9:5, 6). This law never was repealed and no efficient substitute for it ever has been found. "Thou shalt not kill" is a divine command. To take human life wantonly, deliberately, through hatred or revenge or from some selfish motive, is the most heinous crime. But the command to execute the murderer is just as divine a command as the former. It is God's method of regulating that sin. God gave human life and it is right for Him to destroy it. It also is right for Him to delegate that authority to man. We must clearly distinguish between the murderer and the one who is the lawfully appointed executioner of the murderer. In the one case it is the most awful sin, but in the other case it is divine law in retributive action.

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June 12 Peter Delivered From Prison Acts 12:1-17

Golden Text:—Many are the afflictions of the righteous: but the Lord delivereth him out of them all.—Psalms 34:19.

The church had met and overcome some serious difficulties. She first had to face religious persecution at the hands of the Jews, then came internal troubles as to the support of certain widows. Again the separating wall of pharisaical legalism was broken down in the admission of the Gentiles into the church. But finally she had to meet the naked sword of civil authority as it was unsheathed against her. Through all she is more than conqueror. The Lord's work goes on regardless of what men say or do.

I. Peter's Imprisonment (vv. 1-4).

1. By Whom (v. 1).

Herod, the grandson of the wicked Herod who slew the innocent children of Bethlehem. His half-sister, Herodias, secured the death of John the Baptist. The church could not expect much from such a king.

2. The Reason (v. 3).

It was to gain the favor of the Jews. Herod was not a Jew, but an Edomite, therefore knew that his success was dependent upon his having the good will of the Jews. He acted not from principle, but from policy. He did not particularly hate the church, but loved popularity. Those who are controlled by the pride of life shall perish (1 John 2:16, 17). Herod for the sake of popularity manifested a deep sympathy for degenerate Judaism. It was but the sympathy of the politician. Since the church had developed so as to be a successful rival of Judaism, indeed was already displacing it, he saw an opportunity to curry favor with the Jews by putting forth his hands against it.

3. The Method (v. 4).

He was arrested, put into prison and guarded by four quaternions of soldiers. A quaternion is a guard of four soldiers. Four quaternions means that a special group was on duty each watch of the night. It was the custom for two soldiers to be in the prison, one on each side of the prisoner bound to his arms with chains (v. 6), the third one to watch outside the door, and the fourth to be near the outside gate. Humanly speaking, it was impossible to escape. They had doubtless heard of Peter's escape from jail before, so they thought they would take no risks this time. However, they made one fatal mistake—they left out God.

II. The Church of God in Prayer (v. 5).

The church was at a crisis. Her situation was most grave. James, one of the brethren of the church, was dead, and

Peter the most prominent of all was in prison. In this desperate strait they did the wise thing—they betook themselves to prayer. The very helplessness of the church was its strength for it was thrown back upon the Lord. It was a noteworthy prayer.

1. It Was unto God, Not unto Men, or to Be Heard of Men.

This is a very common fault today. All true prayer is unto God.

2. It Was United Prayer.

There is peculiar power in the united prayer of God's people. Marvelous things can be expected when the church unitedly calls upon God.

3. It Was an Intensely Earnest Prayer.

It was more than unceasing prayer, it was the earnest desire of the soul as it stretched itself out toward God.

4. It Was Definite Prayer.

They specifically offered prayer to God for Peter. Their prayer was concentrated, definite and specific. The great cause for the weakness of the church is her lack of prayer. God does answer prayer.

III. Peter Delivered by an Angel (vv. 6-11).

This occurred the night before Herod's plan to make a public display of him.

1. Peter Sleeping (v. 6).

This shows that he was not greatly disturbed over the matter. The Lord keeps in perfect peace those whose minds are stayed on Him (Isa. 26:3). Again, He gives His beloved sleep (Ps. 127:2).

2. Peter Leaves the Prison (vv. 7-10).

A heavenly light shone in the prison. The angel smote Peter on the side; the chains fell off. Peter put on his clothes and passed by one guard after another through the iron gate out into the city. The whole transaction was orderly and leisurely, showing that God is not in a hurry. The same was true when Christ arose from the dead.

3. The Effect upon Peter (v. 11).

Although the matter was so wonderful to Peter, even outside his consciousness, when he came to himself he was assured beyond a peradventure that God had miraculously delivered him from Herod's wicked hands.

IV. Unconscious Unbelief (vv. 12-19).

1. The Behavior of Peter and the Church (vv. 12-17).

Peter went to the house of Mary and knocked. The knock was answered by Rhoda who was so overjoyed that she forgot to open the gate, and ran in and told them that Peter was at the gate. The disciples were not prepared for such good news, and even accused her of madness. She, undaunted, insisted. They offered as an explanation that perhaps it might be Peter's guardian angel in his likeness. They got more than they expected. Re-

sults should be expected from our prayers. Peter rehearsed unto them the Lord's dealing with him, and instructed them to make these things known unto James and the brethren.

2. The Behavior of the Soldiers (vv. 18, 19).

There was great agitation among them as to what had become of Peter. This was a serious matter since they were responsible for him. Not being able to account for Peter's escape, Herod commanded that they be put to death. After this Herod went down to Caesarea. Here he was adored as god. Because he arrogated this honor to himself, the Lord smote him. Herod died, but the Word of the Lord grew and multiplied.

June 19

Peter Teaches Good Citizenship (Temperance Lesson)

1 Peter 2:11-17; 4:1-5

Golden Text:—Love worketh no ill to his neighbor.—Romans 13:10.

In order to get an intelligent grasp of today's lesson, one must get a view of the entire epistle as to its purpose and method. The purpose was to establish all who were passing through suffering and testing (see 1:7; 3:14; 4:12; 5:10-12). In connection with Peter's denial, Christ uttered most significant and solemn words, "When once thou hast turned again, establish thy brethren" (Luke 22:32) R. V., which were being fulfilled in the writing of his epistles. In chapter 5, verse 12, he indicates his method of accomplishing this commission, namely, "exhorting and testifying." Exhorting means calling apart or aside. Testifying means witnessing. In establishing his brethren his method was to call them aside and witness to them of Christ.

The principles of Christian behavior set forth in the text of this lesson are of broader scope than citizenship. They embrace

I. Behavior as Pilgrims and Sojourners (vv. 11, 12).

Christians are merely sojourners on the earth. They have not here their permanent home but are journeying through the earth on their way to the eternal home in the heavens. Our heavenly citizenship (Phil. 3:20) should constrain us to the maintenance of conduct consistent with our high calling.

1. Abstain from Fleshly Lusto (v. 11).

The term lusts includes the entire army of unclean forces springing from our carnal natures. They are enumerated in Galatians 5:19-21. These war against the soul. The Christian should not be under the sway of carnal passion, neither should the jealous eye, envy, avarice or selfish ambition be given place.

2. Behavior Among the Heathen (v. 12).

The word conversation means behavior. Christians should so live that it will be impossible for the world to speak against them as evil-doers. Rather should they live that the world through them should be constrained to glorify God by their good works (Matt. 5:16).

II. Behavior as Citizens (vv. 13-17).

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While the Christian's true citizenship is in heaven, he has a responsibility as a citizen on the earth. During his earthly sojourn he should be in submission to properly constituted authority.

1. Obey All Requirements of Civil Rulers (v. 13).

Fidelity to Christ is shown by loyalty to civil authority. The intelligent Christian recognizes the necessity of government and graciously submits to those in authority over him regardless of the form of government. His duties as a citizen he performs as the Lord's free man, not through servile fear. Government even of a low order is better than anarchy. Free submission to government authority puts to silence the ignorance of foolish men (vv. 15, 16). Many good people err in not heeding this instruction.

2. Honor All Men (v. 17).

He will see in every man the image of God and therefore give honor to him. This applies to all relations wherein we touch human life.

3. Love the Brotherhood (v. 17).

The Christian has a peculiar love for those who are of the same household. The brotherhood is composed of those who are children of God by faith in Jesus Christ.

4. Fear God (v. 17).

5. Honor the King (v. 17).

This has a peculiar significance because in all probability the wicked Nero was then reigning as Emperor.

III. Behavior in a World of Opposition (1 Pet. 4:1-5).

1. Armed for the Conflict (v. 1).

Christians are engaged in a tremendous conflict with evil forces within and without. Satan and his angels are bent on the believer's defeat and destruction. The only way to keep from being overcome with his darts is to arm oneself with the mind of Christ. As Christ suffered the opposition of the Devil, so should His disciples be ready to follow in His footsteps.

2. The Salutary Effect of Suffering (v. 1).

Suffering has a remedial effect upon God's children. The one who suffers with Christ as an example will have the consciousness that it is his identity with Christ that calls forth the opposition of the world.

3. God's Will the Regulating Force of His Life (v. 2).

Not the lusts of the flesh, but the will of God is the directing force of his life.

4. The Consciousness of a Wasted Life (v. 3).

Since the flesh had so long had sway over the life, God is entitled to the rest of the believer's energy. Looking back upon a wasted life in serving the lusts of the flesh will move one to give no more time to serving such a master. And the indulgence of the senseless lusts of the present day ought to move one to spend the rest of his life in service to God.

5. The Attitude of the World toward the One Who Separates Himself from It (v. 4).

The world speaks evil of those who will not go its way. The world not only wonders at the life of the Christian who separates himself from its pleasures, dances, wine, etc., but will heap upon him nicknames and reproach.



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6. Account Shall Be Given (v. 5).
The Christians should so live as to be able to render an account to God. Those who set their hearts to do this will be vindicated by God Himself against the opposition and persecution of the evil world.

June 26

Review—Life and Letters of Peter (Read 1 Pet. 5:1-11)

Golden Text:—Follow me and I will make you fishers of men.—Matt. 4:19.

At best, suggestions as to the method of review have only a relative value. The individuality of the teacher, the aptitude of the pupils and the department of the school are factors which determine the best method to use. Three methods are suggested, the first two of which are in part taken from *Peloubet's Notes*.

I. Peter's Characteristics.

Among the outstanding characteristics of Peter may be mentioned impetuosity, leadership, courage, cowardice, changeableness, outspokenness. These traits and others are to be found in the quarter's lessons.

II. Biographical.

The features to be stressed in this plan are Peter's early life, discipleship, sad fall, restoration, preaching, imprisonment, writings, etc.

III. The Summary Method.

Lesson for April 3.

Jesus had first called Peter and John to become His disciples. Afterwards he called them to become fishers of men. He first calls sinners to come to Him for salvation, and then calls those who are saved to serve Him in winning others to Christ.

Lesson for April 10.

Following the feeding of the five thousand, some were disposed to compel Christ to be King. Seemingly to prevent the disciples from entanglement in this movement He sent them across the sea. From His place of prayer in the mount He saw them struggling against the storm which had swept down upon Lake Galilee and went to their rescue, walking on the sea. Seeing their affrighted condition He spoke words of comfort unto them. At Christ's invitation Peter walked on the water, but when he took his eyes off of the Saviour he began to sink.

Lesson for April 17.

In order to enable the disciples to gain a clear conception of Christ's person to prepare them for the dark hour of the cross, Jesus put to them two questions, "Who do men say I am?" (R.V.) "Who say ye that I am?" (R.V.) One's conception of Christ's person determines his character and his service.

Lesson for April 24.

To revive the crushed hopes of the disciples and to show them how the kingdom was to be realized, Christ was transfigured before them.

Lesson for May 1.

Peter's downfall began when he refused to hear about the cross. The steps in his downfall were self-confidence, sleeping at the post of duty, lack of prayer, zeal without knowledge, following Christ afar off,

warming himself at the enemy's fire, and open denial. The look of Jesus brought him to repentance.

Lesson for May 8.

Upon word by Mary that the Lord's tomb was empty, Peter and John hurriedly made an investigation. After Jesus had shown Himself to be alive by many infallible proofs, He recommissioned Peter. Resurrection must be beyond a peradventure before there can be missionary effort.

Lesson for May 15.

Fifty days after Christ ascended, the Holy Spirit was poured out. When the promise of the Father was sent the disciples were empowered for witnessing of Christ.

Lesson for May 22.

In the power of the Holy Spirit, Peter wrought miracles and witnessed of Christ with such power that great numbers were added unto the church.

Lesson for May 29.

After Pentecost Peter, who had covered before a Jewish maid and shamefully denied his Lord, witnessed for Christ in spite of persecution and imprisonment.

Lesson for June 5.

In keeping with Christ's command to witness to the ends of the earth, the missionary program had so widened as to include the Gentiles. Cornelius, a prominent Gentile of good reputation among the Jews, was used of God to break down the middle wall of partition.

Lesson for June 12.

Peter was imprisoned for preaching the gospel. A great crisis was upon the church. The church prayed and God sent an angel to deliver Peter. The prayer of faith wins victories.

Lesson for June 19.

Though Christians are sojourners in the earth they have responsibilities as citizens. They should be obedient to the laws of the country and honor those in authority.

July 3

Saul Chosen King

1 Samuel 10:17-25; 11:12-15

Golden Text:—What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God.—Micah 6:8.

The period of Judges ended with Samuel's administration. This lesson shows us the transition from the rule by the Judges to the monarchy. In order for a comprehensive view of the transition it will be well to make a survey of chapters eight to eleven.

I. The People Demand a King (8:1-9).

1. Their Reasons for This Demand.

(1) Samuel was incapacitated by old age; (2) the unfaithfulness of his sons whom he had appointed as his successors. In this Samuel committed a great blunder, for the office of Judge was not hereditary. It was but a very short step from hereditary judgeship to that of a king. (3) The desire to be like other nations. The surrounding nations had a king as leader. They wanted a king who would go out and fight their battles (see v. 20). The

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desire to be like others causes many to depart from the Lord. Instead of doing as the nations did, Israel should have induced the nations to look directly to God for help and guidance. God's call is unto separation (2 Cor. 6:14-18).

2. Samuel's Behavior under This Trial (vv. 619).

He took the matter to the Lord in prayer. Even though Samuel's blunders in part brought on this trouble he did the wise thing in taking it to the Lord in prayer. The Lord comforted him by assuring him that this rejection was not merely his rejection, but the rejection of the kingship of God.

God granted them their foolish request. Though displeased with their action He granted their request, knowing that the best way to deal with them was to allow them to be filled with their own devices. Experience is the only school in which fools will learn, but it is a very expensive school.

II. Samuel Tells of the Manner of the Kings (vv. 10-18).

He shows them that the king will be very exacting and arbitrary in his dealing with them.

1. He Will Take Their Sons.

They would be made to serve in the army and do all kinds of hard work on his farm and in his house. He will make slaves of their daughters also.

2. He Will Take Their Lands.

Even those inherited from their fathers would be given to his favorite officers and servants. Not content with that he will take the tenth part of the produce that remains and give to them. Any servant or animal particularly attractive would appeal to his fancy and would be appropriated by him. The history of Israel and Judah shows how completely this was fulfilled.

III. Samuel's Protest Disregarded by the People (vv. 19-22).

Having made up their minds they deliberately shut their eyes to the truth and rushed madly into the experiment. Men today just as deliberately are turning from God's King, going after the lusts of their own hearts, but God makes the wrath of men to praise Him. Though they acted freely and from a wrong motive God turned it to good.

IV. The King Provisionally Pointed Out (9:1-10:16).

Saul was sent by his father to search

for the asses that had wandered away. This was quite natural. While Saul and his father were acting freely in this matter, at the same time God's sovereign purpose was being carried out. Although difficult to understand, God carries forth His sovereign purpose without interfering with man's freedom. History furnishes us with many examples by which the destinies of men and nations have been changed. The flight of birds directed Columbus to the southwest, resulting in the peopling of the south by the Latin race, leaving North America to be peopled by a liberty loving people whose influence changed the history of the world. The storm at sea which destroyed the Spanish Armada has changed the destiny of England. Saul's pursuit of his father's asses secured for him a kingdom.

V. The King Chosen at Mizpeh (10:17-27).

The Lord had already pointed out to Samuel who should be king and Saul had been anointed. Let us observe:

1. Why Saul Was Chosen.

If they would have a king the Lord would give them the one best suited to fill the place. He was from Benjamin, a small tribe, which would prevent undue rivalry between Ephraim and Judah, the leading tribes of Israel. He was also chosen because of his personal fitness (v. 24). He had the natural qualifications for his work, namely, self-control, modesty, and a military instinct.

2. How Saul Was Chosen.

The method was by lot. Samuel called them together before the Lord, and before the lot was cast he again remonstrated with them against such action. He showed them the base ingratitude of their rejection of such a God and King who had done so much for them, and gave them a chance to forego their rash demand. He pointed out to them God's goodness, (1) God brought them out of Egypt, the land of darkness and death, out of the hands of those who had most cruelly treated them; (2) "out of the kingdoms that oppress you," (3) "saved you out of all your calamities and your distresses."

3. How the King Was Received by the People.

Saul knew that the Lord had chosen him, but through modesty and fear he shrank from the responsibility. By inquiry of the Lord his hiding place was made known. When he was brought forth Samuel presented him to the people, assuring him that Saul was the Lord's choice. Some were enthusiastic in their reception and shouted, "God save the king!" Others mocked and refused him allegiance.

VI. The King Confirmed at Gilgal (chap. 11).

Soon after the election at Mizpeh the Ammonites made a desperate demand upon the men of Jabesh-gilead. Saul hearing of it hastily summoned the tribes together for war and won a remarkable victory. As he thus proved his ability the people wished to punish the sons of Belial, but Saul forbade them. Samuel took advantage of this auspicious situation and called all people together at Gilgal where they formally crowned him their king.

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THE IMPORTANCE OF CHILDREN

Matthew 19:14

- I. The Greatness of Children. (Matt. 18: 1-3; Luke 18:17).
- II. The Blessing of Children. (Ps. 127: 4-5.)
- III. The Welcome of Children. (Luke 18:16.)
- IV. The care of Children. (Prov. 22:6; Eph. 6:4.)
- V. The Promises for Children. (Eph. 6: 2, 3; Acts 2:39.)

Conclusion. The proper care and concern for the children of today is truly the hope of the world of tomorrow.

—Chester L. Kern.

JESUS, THE CHILDREN'S SAVIOUR

I. *He came to us by way of the cradle.*
Had He come as an angel He would not have understood or sympathized with childhood as He did.

II. *Jesus called the children to Him.*

He has been calling the children ever since, and the children have answered His call.

III. *Jesus died for the children.*

If there had been only one He would have done it, for that one would have needed His redemption.

IV. *Children have a new meaning and value since Jesus came.*

Contrast with Rome, Greece, and lands yet pagan. Children owe a great debt to Jesus.

V. *How can the children best pay their debt to Jesus?*

By giving Him their hearts and by life service.

—Herbert J. Bryce.

FILIAL OBEDIENCE

Children, obey your parents in the Lord: for this is right.—Ephesians 6:1.

Introduction: Disobedience on the part of children to parents is a wide-spread, almost universal evil today. The greatest danger to the home, the church, society and the state, is seen in this fact.

I. Filial Obedience—What It Is.

1. Reverence for parents.
2. Love to parents.
3. Exemplification of reverence and love in obedience.

II. Filial Obedience Should Be Demanded, or forthcoming because:

1. God has enjoined it. (Eph. 6:1.)
2. Parents deserve it.
3. It is a law written in human nature.

III. Results of Filial Obedience:

1. It tends to long life.
2. History shows that one's well-being is advanced, etc.
3. The happiness of both parents and children is preserved by it.

—P. B. Fitzwater.

THREE HARVESTS

1. The harvest in the valley (1 Sam. 6:13).
2. The harvest of the slothful soul (Prov. 10:5).
3. The unrequited harvest (Jer. 8:20).

—Charles Colas.

CHRISTIANS

"The disciples were called Christians first at Antioch."—Acts 11:28.

Children of God (Rom. 8:16).

Heirs of God (Rom. 8:17).

Redeemed of God (Rev. 5:9).

Imitators of God (Eph. 5:1).

Servants of Christ (Eph. 6:6).

Temple of God (1 Cor. 3:16).

Image of God (Rom. 8:29).

Approved unto God (2 Tim. 2:15).

New Creatures (2 Cor. 5:17).

Salt of the Earth (Matt. 5:13).

"Walk worthy."

—R. L. B., in *Young Life*.

THE PURPOSE OF CHRIST'S COMING

For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

Introduction:

The historic setting, preceding the utterance of this text, is very familiar. Jesus had been passing through Jericho for His last time, when, under peculiar circumstances, he had met Zacchæus, a rich tax-gatherer; the result of which meeting was Zacchæus' conversion. Zacchæus then renounced his sinful life and made retribution for his past sins, as far as it was in his power. Just then, in the hour of Zacchæus' public testimony, Christ unfolds to him and the people gathered around, the great mystery of His presence on earth.

I. The Fact of His Coming ("The Son of man is come").

1. It was foretold (Isa. 7:14).
2. It was fulfilled (Matt. 1:18-25).

II. The Object of His Coming ("To seek and to save").

1. To seek the lost (by incarnation; God reaching down—Heb. 2:14).
2. To save the lost (by death and resurrection—Rom. 4:25; Titus 2:14).

III. The Necessity of His Coming ("the lost").

1. Man's first transgression (Rom. 5:12, 18, 19).
2. Man's consequent depravity (Rom. 3:10).

Conclusion:

The opportunity was thus given to all to turn to the Light and embrace the Light that they may be "children of the light"; or to turn from the Light and walk in the ways of darkness to an eternity of "the blackness of darkness forever."—Robert Murdoch.

THREE DEATHS

Dead in Sin—the Sinner, (Eph. 2:1).

Dear for Sin—the Saviour, (1 Cor. 15:3).

Dead to Sin—the Saint, (Rom. 6:2).

The first is the natural condition of all men.

The second is the gospel of God for all men.

The third is the result in those that believe.

BIBLE STUDY RESULTS

1. *Peace* in proportion to meditation.....Ps. 119:165.
2. *Prayer* outcome of.....John 15:7.
3. *Purity* through its searching.....John 15:3.
4. *Power* in its preaching.....Mark 16:20.
5. *Praise* by obeying it.....Ps. 119:14.
6. *Perception* of spiritual things.....Ps. 119:18.
7. *Progress* through continuous study.....Luke 4:32.

—Keith L. Brooks.

THE LORD'S REQUIREMENTS

"What doth the Lord require of thee?" —(Deut. 10:12, 13; Mic. 6:8).

The Lord's requirements remind us of our responsibilities. In the above scriptures there are eight requirements which we are responsible to observe.

1. *"To fear the Lord thy God."* To fear the Lord in His Word with reverence, to recognize His claims, and to be in awe of His holiness. He is our "God" who has created us, and our "Lord" who claims us.

2. *"To walk in all his ways."* His ways are ways of love to provide for us, ways of power to shield us, ways of holiness to sanctify, ways of wisdom to guide, ways of peace to calm, and ways of grace to beautify us.

3. *"To love him."* To love Him for what He is, what He does, what He gives, what He promises, what He teaches, and what He requires.

4. *"To serve the Lord thy God."* To serve Him like those who brought the materials of the tabernacle—they served wisely, willingly, and warmly (Exod. 25:2; 35:10, 21, 22).

5. *"To keep the commandments of the Lord."* To keep them as a sacred trust, as a holy treasure, and as an honored privilege.

6. *"To do justly."* To treat others as we would wish to be treated. Not to take advantage of their ignorance, nor give to them anything that is unjust.

7. *"To love mercy."* To see the need of others and meet it. To exercise forgiveness when injured, and to help those who are in dire necessity.

8. *"To walk humbly with thy God."* A contrite heart, a lowly spirit, and a soul devoid of pride, are conditions which meet with the Lord's appreciation.

—F. E. Marsh.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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CHRIST'S PRACTICE OF PRAYER

1. Prayer to our Lord was more important than *teaching* and *healing*, for "great multitudes came together to hear and be healed," but He withdrew Himself into the desert and prayed. Luke 5:15, 16.

2. Prayer to our Lord was more important than *rest*, for "in the morning a great while before day he rose up and went out and departed into a desert place and there prayed." Mark 1:35.

3. Prayer to our Lord was more important than *sleep*, for "He went out into the mountain to pray and he continued all night in prayer to God." Luke 6:12.

4. Prayer to our Lord was more important than the *working of miracles*, for instead of working a miracle to deliver Peter He said, "I have prayed for thee that thy faith fail not." Luke 22:32.

5. Prayer to our Lord was more important in securing workers than either *money* or *machinery*, for He said, "Pray ye the Lord of the harvest that he send forth labourers into his harvest." Matthew 9:38.

6. Prayer to our Lord was more important to be taught than *preaching*, for "He taught men to pray, but we have no record that He ever taught them to preach." Matthew 6:5-15.

7. Prayer to our Lord is more important than all other ministries, for "He ever liveth to make intercession for us." Hebrews 7:25.

The earthly ministry of our Lord was begun in prayer (Luke 3:21), continued in prayer and ended in prayer (Luke 22:34).

The heavenly ministry of our Lord was begun in prayer (John 14:16), and is now continued in prayer (Heb. 7:25).

"Lord, teach us to be praying." (Luke 9:1).—F. W. Troy.

As a spring lock closes itself, but cannot be unlocked without a key, so we ourselves may run into sin, but cannot return without the key of God's grace.—Cawdray.

RELIGIOUS ARITHMETIC

Certain processes in arithmetic suggest spiritual processes. Addition: add to your faith courage, and to courage knowledge, and to knowledge patience, godliness, brotherly kindness, love. The sum is Christian perfection, the result inevitable as mathematics, if you follow the rules.

Subtraction: we need to lose certain accretions, and Christ was manifested to take away our sins. Jesus subtracts, takes away sin, sorrow, fear, hate—all things that impede our pilgrimage.

Division: rightly dividing the Word of truth. We have worked this problem wrongly, for we have wrongly divided His church, instead of rightly dividing His Word. To discern principles, from accidents, the spiritual from the merely temporal is the true dividing of a workman that needeth not to be ashamed.

Multiplication: grace and peace be multiplied. God increases us by geometrical progression. We only add to our virtues, while God multiplies our mercies.

Fractions: happiness is a fraction whose numerator is our possessions, and whose denominator is our desires. The value of a fraction may be increased by increasing the numerator or decreasing the denominator. Happiness may be enlarged by adding to our assets, or by lessening our wants.

Rule of three or proportion: as two is to four, and as four is to eight, so eight is to sixteen. All things are yours, and ye are Christ's, and Christ is God's. As Christ was to the Father, and as we are to Christ, so will the kingdoms of this world be to us. Follow Him as He followed God, and all these things shall be added unto us.—Mark Wayne Williams, in *Watchman-Examiner*.

THE PRESENCE OF GOD

1. Hiding from (Gen. 3:8).
2. Going out from (Gen. 4:16).
3. The promise of (Exod. 33:14).
4. The pleasure of (Ps. 16:11).
5. Approaching the (Ps. 95:2).
6. Presented faultless before (Jude 24).

—Charles Colas.

THE MANIFESTATION OF THE HOLY SPIRIT

I. Inward

1. Restored joy
2. Renewed strength
3. Sun of Righteousness arises on you
4. Holy Ghost comes upon you (The glow)
5. Tasted the graciousness of the Lord
6. Jesus in us a well of water
7. Spirit of His Son in our Hearts
8. In innermost being
9. Bearing witness with our spirit
10. I will come into you
11. Head anointed with oil
12. God shining in our hearts
13. Christ enthroned
14. This treasure in earthen vessels

- Ps. 51:12, 13
Isa. 40:31
Mal. 4:2, 3
Acts 1:8
1 Pet. 2:1-3
John 4:14
Gal. 4:6
John 7:38
Rom. 8:14, 16
Rev. 3:20
Ps. 23:5
2 Cor. 4:6
Gal. 5:24
2 Cor. 4:7, 18

II. Outward

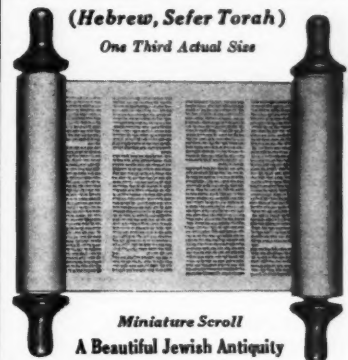
1. Personal work, conversions
2. Mounting, running, walking
3. Glowing, going, growing, victory
4. Power, witnessing — (The go)
5. Victory over sin (v. 1). A real hunger for God's Word
6. Springing up, always refreshed
7. Crying, "Abba, Father." A home feeling
8. Flowing out in rivers
9. Led by the Spirit
10. Supping, fellowshiping
11. Cup running over
12. Light, knowledge, glory
13. Self dethroned
14. Troubled, perplexed, persecuted, cast down, dying daily (a good outlook, v. 18); a good uplook, v. 18).

—L. J. Derk.

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To the engineer—the New and Living Way.

To the farmer—the Sower and the Lord of the Harvest.

To the florist—the Rose of Sharon and the Lily of the Valley.

To the geologist—the Rock of Ages (and it is more important to know the Rock of Ages than the age of rocks!).

To the horticulturist—the True Vine.

To the judge—the Righteous Judge, the Judge of all men.

To the juror—the Faithful and True Witness.

To the jeweler—the Precious Stone.

To the lawyer—the Counselor, the Lawgiver, the Advocate.

To the newspaper man—the Good Tidings of Great Joy.

To the philanthropist—the Unspeakable Gift.

To the philosopher—the Wisdom of God.

To the preacher—the Word of God.

To the sculptor—the Living Stone.

To the servant—the Good Master.

To the statesman—the Desire of all nations.

To the student—the Incarnate Truth.

To the theologian—the Author and Finisher of our faith.

To the toiler—the Giver of rest.

To the sinner—the Lamb of God that taketh away the sin of the world.

To the Christian—the son of the Living God, the Saviour, the Redeemer, and Lord.

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SEVERE CRITIC

A bishop was eating dinner with his host before the afternoon service at which he was to speak. He ate very little, explaining that it is not good for a preacher to eat heavily before a sermon. The housewife could not attend the service, as she had the supper to prepare. When her husband came home, she said, "Well, how was he?" The husband, drawing a sigh, replied, "He might just as well of et."—*The Outlook.*

Doubtless this will be our everlasting adoration, that so rich a crown should fit the head of so vile a sinner.—Baxter.

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Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

James Rayburn closed a union campaign at Tonkawa, Okla., recently with 800 conversions and a wonderful awakening in the churches.

The Lake Odessa Bible Conference at Lake Odessa, Mich., will celebrate its fifth anniversary July 8 to 17, 1927. A fine array of talent has been secured to make this the greatest session ever held at Lake Odessa. Dr. James M. Gray, President of the Moody Bible Institute will be the speaker at the conference on Sunday, July 10, speaking afternoon and evening.

Mr. and Mrs. Harry Dixon Loes recently assisted in a fruitful meeting with Evangelist W. D. Hamilton, at Lyons, Kan. Mr. Loes ('15) has returned to the Institute to take the course in Religious Education, preparatory to locating in a church as director of music and religious education. Mrs. Loes ('24) has entered as a special student taking advanced piano, pipe organ and Bible study.

The Vom Bruch-Clarke Evangelistic Party closed a successful campaign at Philpott's Tabernacle, Hamilton, Ont. Great interest was manifested throughout the campaign. The inquiry room was filled to overflowing at practically every service. The last Sunday afternoon service was "convert's meeting" in which each gave his praise and testimony for the Lord's saving power. It was a season of abundant spiritual power and blessing. The party was assisted by a large chorus choir directed by Mr. Clarke, with Mrs. Ray Schwartzbaugh and Miss Wilson of the Tabernacle at the piano.

During April three churches in Rushford, N. Y., united in a campaign in the Methodist church with Samuel B. Goff, D.D., as evangelist. A fine spirit of co-operation and unity marked the success of the meetings, and the Lord richly blessed them in the saving of souls. Dr. Goff is now in the midst of a fifteen day campaign at the Berry Memorial M. E. Church, Philadelphia. He writes, "There were forty-four conversions and transfers of church letters in the first three days of the campaign. We are combining the visitation plan of personal work with the evangelistic meetings. Twenty-five teams of trained personal workers are going into the homes to win people to Christ and the church."

Dr. and Mrs. H. P. Dunlop report a blessed work of grace in a union meeting at Escondido, Calif. This was the fifth meeting since the New Year in the San Diego district.

Tabernacle meetings under the auspices of the Calvary Baptist Church of Newark, O., were recently launched with Dr. Theo. M. Hofmeister as evangelist. The meetings are a part of an extensive fundamentalist movement in the city under the direction of Rev. I. Basford.

Evangelist S. E. Lewis, of Binghamton, N. Y., closed a union campaign of two weeks with the Baptist and Methodist churches at Bliss, N. Y., on Sunday, March 20, with sixty decisions for the Christian life. A baptismal service was held the last Sunday and others have since been received by both churches. From Binghamton Mr. Lewis went to Laceyville, Pa., to assist Rev. B. E. Brown, pastor of the Baptist church, in meetings. A large chorus of eighty young people took part in the services, also an orchestra of eight pieces. There were over sixty decisions for Christ. During the first part of May Mr. Lewis conducted special services in the Gospel Mission at Owego, N. Y.

The McKinley Trio have taken part in six campaigns since Christmas. The most recent ones have been with Rev. S. R. Parrett, Mount Washington Baptist Church, Pittsburgh, Pa.; with Aiken Institute, Chicago, Pastor L. H. Brocker preaching; the other in their home town in Morristown, Tenn., where there were 175 professions of faith. A unique thing about the Chicago campaign was that among the 68 conversions there were six Roman Catholics, one Greek Catholic and one prominent Christian Scientist. The McKinley Trio are now in Philadelphia, Pa. Mr. McKinley says that God is opening the way in each of the large cities for broadcasting over the radio the story in song.

The Vinaroffs, gospel musicians and pastor's helpers in evangelistic meetings, held a three weeks meeting during the month of March, at Huntington, W. Va., with the First United Brethren Church. The attendance was the largest in the history of the church, and during the entire three weeks there were conversions in every service totalling 125, 87 of whom united with the church. The Vinaroffs are to return for a meeting with the same church next year. From Huntington they were called to Robinson, Ill., for three weeks where the meetings closed on Easter with forty decisions and twenty accessions to the First United Brethren Church. On May 8 they closed a three weeks meeting in New Philadelphia, O.

The Newell Evangelistic Party closed a highly successful campaign in Zanesville, O., where the Methodist Protestant and United Presbyterian churches united for this effort. The great Methodist Protestant church which seats 1,600 people was crowded with more than 2,000 people on many occasions. Many conversions were reported and a class of over 25 was formed to take a Moody Bible Institute correspondence course with Rev. O. E. Ford the pastor of the M. P. church as teacher.

Dr. Oscar Lowry, assisted by Eldon R. Farrar as chorus director and general helper, witnessed the closing of a victorious union tabernacle campaign at Pawnee City, Neb., Monday night, April 18. The meeting coped with many severe storms, hence the larger meaning of the victory. Five Sundays and the additional Monday night were included in the date. Of the 366 people converted fifty were above thirty years of age. Sixty-three were heads of families. A most remarkable quickening of spiritual life was realized by the participating churches. A throng of people, including the entire public school body, gathered at the station to bid the workers a gracious and grateful farewell.

A factor in the success of the meeting that will not be forgotten by those who passed through it, was Dr. Lowry's effective use of the Word of God.

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Teachers already engaged, Rev. Herbert W. Bieber, D. D., George E. Guille, J. J. Ehrstein, D. D., Jack Mitchell, W. McCarrell, W. Lamb (Sidney, Australia), Isaac Page, W. M. Danner, Harold Fred Leach, James H. McConkey (probable), others in correspondence.
World wide missions were represented at last year's Conference by twenty-five missionaries and over forty missionary addresses.

Boys' and Young Men's Bible Conference AUGUST 5 TO 14

Teachers, Rev. Isaac Page and others.
Afternoon recreation and swimming.
Physical Director, Mr. Norman W. Greenway, Toronto.

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P. H. Kadey, cartoonist-evangelist, conducted meetings during the month of March in the little new Wesleyan Methodist Church of Owosso, Mich. In con-

nection with the meetings Mr. Kadey gave a series of Sunday afternoon Bible addresses under the auspices of a provisional committee involving pastors and laymen

from most of the Protestant churches of the city. These meetings were conducted in the Armory to accommodate the crowds. Although the results could not be measured by what the eye could see, yet it is interesting to note that forty people made public confessions of faith.

MONTROSE BIBLE CONFERENCE

MONTROSE, PA.
JULY 29—AUGUST 7.

Under the personal direction of Dr. R. A. Torrey.
Speakers:—R. A. Torrey, D.D.; H. A. Ironside; Will H. Houghton, D.D.; Miss Grace Saxe; Dr. T. T. Shields; J. Oliver Buswell, Jr.; Rev. O. M. Fletcher; Pastor Dolman; Mr. F. C. H. Dreyer; Mrs. Volney P. Kinn; Miss Frances L. Bennett, and others. Music in charge of Anton Cedarholm and Mrs. Corinne Smith.

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IN THE JULY ISSUE

"The Wondrous Cross: Its place in Scripture, History and Life" begins an invaluable series by Gordon Watt, M. A., the well-known Scottish Bible teacher.

"A New Plan for World Evangelization in This Generation," startling, revolutionary, iconoclastic, but Pauline and Scriptural, gives an interview with Thomas Cochran, M. D., of the World Dominion Press, England, and is alone worth a year's subscription to "Christ Life" which is only \$1.00 a year (\$1.20 to foreign countries.)

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Evangelists Wade House with Jeff Wall, singer and trombonist, and Mrs. Wall, pianist and vocalist, led the Tabernacle Baptist Church, Waco, Tex., in an old fashioned city-wide tent revival, April 17-May 29. A feature of the meeting was the singing by a volunteer choir of 250 voices and the special music by Mr. and Mrs. Wall.

Evangelist Anton L. Weckeman, pastor of Christ's Church, is conducting revival services in the open air in Ridgewood, N. Y. He has taken his pulpit out in the street from which he preaches to thousands of people who gather to hear the old fashioned gospel of Jesus Christ. Many are being turned to the Master. Rev. Weckeman is also the general manager of the Worldwide Seed Distributing Company, a religious publishing house.

Rev. T. A. Woods, evangelist of the United Church of Canada, closed his most successful evangelistic work in the West on May 1. From Red Willow, Alta., Mr. Woods went to Beachburn, Ont., for a series of two weeks meeting in the church of which he is a former pastor. June 5 he begins his last evangelistic campaign of the season, in Campbell's Bay, Que. On June 23 he will sail for Belfast, Ireland. This trip was originally intended for Ireland only, but invitations from Scotland and England are being accepted, and he expects to be able to speak in all three before returning to Canada. Mr. Woods has requested prayer that "the testimony in the Old Land will be owned and blessed of the Lord to the saving of souls, and the refreshing of the children of God."

EXTENSION DEPARTMENT NOTES

Dr. Wm. P. White continues his work on the Pacific coast, speaking in various leading churches. He reports many calls for Bible conferences in that section.

Miss Elinor Stafford Millar spent one week at Butler, Pa., under the auspices of the Y. W. C. A. She spent some time in Forest Glen, Md., and filled an engagement at Wilkes-Barre, Pa., following the Stephens' campaign. She delivered three messages at the Riverside Presbyterian Church, Riverside, Ill., and gave one address at the Second Presbyterian Church, Evanston, Ill.

Rev. Oscar Lowry is engaged in a union evangelistic campaign at Wellman, Ia. There are many calls for Dr. Lowry's time.

Dr. J. E. Conant closed a successful evangelistic campaign with the Lodge Avenue Presbyterian Church, Toledo, O., and will spend the month of June in a countryside union evangelistic movement at Sugar Creek, O.

Moody Bible Institute Monthly

Dr. Henry Ostrom was one of the speakers at the New York Bible Conference in early May. He also conducted a Bible conference at Collingswood, N. J., and will be one of the speakers at the Houston-Galveston Bible Conference, May 29-June 5. Dr. Ostrom will conduct a ten days union Bible conference at Chariton, Ia., in June.

Rev. C. Edward LaReau conducted a Bible conference at Kearney, N. J., also at Mt. Eaton, O.

Mr. C. E. Putnam filled a Bible conference engagement at Berne, Ind., and Pioneer, O. He will conduct a similar work at Meadows, Ill.

Evangelist Elmer M. Moser concluded a successful revival campaign with the St. John's Evangelical Church, Chicago, Ill. Many conversions were reported.

Evangelist S. R. Sheriff conducted a city-wide evangelistic campaign at Vidalia, Ga., and a similar campaign at Foosland, Ill. Mr. Lynn B. Kent has been associated with Mr. Sheriff in these campaigns.

A simultaneous Interdenominational Bible Conference is scheduled for Houston and Galveston May 29-June 6. Dr. Gray will preside at the various sessions at Houston and other speakers of wide reputation will also lend attractiveness to the program.

The summer Bible conferences to be conducted by the Institute are attracting wide attention. Prominent speakers from this country and abroad will appear on the various programs. Twelve large confer-

ences are now scheduled offering to multitudes of people rare vacation privileges.

THE NEW YORK BIBLE CONFERENCE

This conference was held as in the two former years, during the first week in May, the Fifth Avenue Presbyterian Church housing it this year as last. As formerly, there were two sessions each day, a Bible book study in the afternoons conducted by the undersigned, and popular addresses preceded by a song service, in the evenings.

It was generally felt that the afternoon Bible studies were better attended even than last year, but the same could not be said of the evening audiences. These were astonishingly good, all things considered, but the "Child Evangelist" as Uldine Utley is called, was carrying on meetings at the same time in Carnegie Hall, just two blocks distant, and two other evangelistic campaigns were also in progress, reducing our attendance somewhat. But the interest was strong and the presence of God at times very manifest, as the speakers gave forth their messages all centering in the person and work of Christ. Professor Machen and Drs. Ostrom, Gaebel, Conrad and Sloan in that order were the speakers, with the addition of myself, who divided the time with Messrs. Machen and Ostrom on Sunday and Thursday evenings, respectively.

The gospel music was, as theretofore, a blessed help. We had the advantage of the great church organ on Sunday, but on the week-days Mrs. Bittikofer presided at the piano with her customary skill, and Mr. Bittikofer lead the congregation in singing. Mr. Naftzger, a protégé of "Charley" Alexander, was associated with Mr. Bittikofer in solo and duet work.

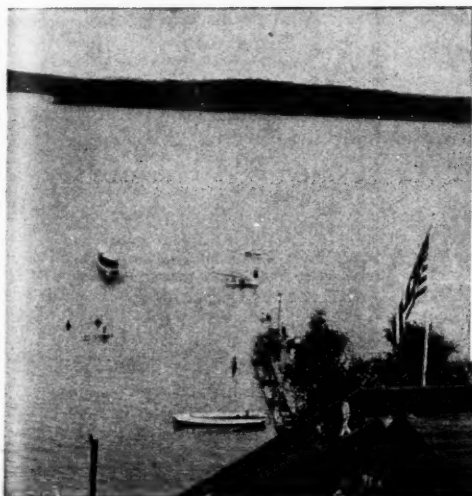
Dr. George H. Dowkontt and Dr. Abner F. Bowling, who are to be chiefly credited for the preliminary work of assembling the conference and caring for its details, were present at every session and rendered most appreciated service as hosts to the people.

Many expressions of thanksgiving to God for the blessings of the conference were heard from both ministers and laymen, coupled with the earnest desire that it might be brought to the city again next year.—James M. Gray.

FUTURE ENGAGEMENTS

Harry O. Anderson—May 1-29, Missouri Valley, Ia.; June-July, Atlanta, Ga.
J. E. Conant—May 29-June 26, Sugar Creek, O.; Sept. 11-Oct. 9, Manly, Ia.; Oct. 16-Nov. 13, Pittsburgh, Pa.
Crossley-Leonard Party—May 15-June 4, Cherry Valley, Ont.; June 5-25, Stirling, Ont.; June 26, Holland Center, Ont.
J. O. Duffy—July 8-17, Lake Odessa, Mich.
H. P. Dunlop—May 15-30, San Francisco, Calif.
Carolyn A. Hesford—April 26-June 26, Memphis, Tenn.
P. H. Kadey—May 8-22, Burton, Mich.; May

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July 5th to 10th

Churches of Christ of Indiana and Chicago
July 11th to 17th

Mr. H. A. Ironside, Dr. J. C. O'Hair and Rev. Isaac Page Will Be Some of the Speakers at the Fourth Conference
July 18th to 31st

Pastor Gustaf F. Johnson to Speak at the Swedish Covenant Mission—Young People's Society Conference
August 1st to 7th

Brethren Conference
August 8th to 21st

W. R. Newell and William McCarrell to Speak During Week of August 22nd to 28th

Chicago Fundamentals Ministers' Union, Illinois Christian Fundamentals Association and Indiana Christian Fundamentals Association Conference
August 29th to September 5th

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Lynn B. Kent—May 29-June 26, Sugar Creek, O.
C. Edward LaReau—June 8-19, Mt. Eaton, O.; Oct. 9-16, Muskegon, Mich.
Oscar Lowry—May 29-June 19, Wellman, Ia.
Richard Nyburg—May 15-29, Sherrodsville, O.
David F. Nygren—May, Topeka, Kan.
Henry Ostrom—May 29-June 5, simultaneous conferences at Houston and Galveston, Tex.; June 8-19, Chariton, Ia.; June 28-July 4, Stony Brook, N. Y.; Aug. 11-21, Fair Haven, N. H.; Sept. 7-11, Uniontown, Pa.; Sept. 12-13, Altoona, Pa.; Oct. 4-6, Philadelphia, Pa.; Oct. 9-16, Chillicothe, Mo.; Oct. 30-Nov. 6, Moorhead, Minn.
C. E. Putnam—May 22-June 5, Pioneer, O.; June 12-26, Meadows, Ill.
Mr. and Mrs. W. Earl Robinson—May 29-June 26, Sugar Creek, O.; Sept. 18-Oct. 9, Manly, Ia.; Oct. 16-Nov. 13, Pittsburgh, Pa.
Gipsy Smith, Jr.—May, Charlotte, N. C.
John R. Snyder—May, points in Oklahoma.
Billy Sunday Party—June 5, Butte, Mont.
C. R. L. Vawter—May, Clinton, Okla.
Wm. P. White—June, Pacific Coast.
E. L. Wolslagel—May 3-22, Louisville, Ky.; June 5-26, Atlanta, Ga.
T. A. Woods—June 23-30, Montreal to Belfast.

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Dr. James M. Gray

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FORTHCOMING CONFERENCES

Cedar Lake Conference:
Young Peoples Conference of the Moody Memorial Church, July 2-4.
Second Conference, July 5-10.
Churches of Christ of Indiana and Chicago, July 11-17.
Fourth Conference, July 18-31.
Swedish Covenant Mission, Young Peoples Society, Aug. 1-7.
Brethren Conference, Aug. 8-21.
Chicago Fundamental Ministers' Union, Aug. 22-28.
Cedar Falls, (Ia.) Bible Conference, July 31-Aug. 7.
Christian Workers' Conference, Bible School Park, N. Y., July 21-31.
Erieside (O) Bible Conferences for 1927:
Girls' and Women's, July 8-17.
Annual Conference, July 22-31.
Boys' and Young Men's, Aug. 5-14.
Gull Lake (Mich.) Bible Conference, July 2-Aug. 14.
International Federation of Christian Workers Conference, Sulphur Springs, Ark., July 3-17.
Keswick (Eng.) Bible Conference, July 16-24.
Montrose (Pa.) Bible Conferences for 1927:
Assembly of Brethren July 2-10.
Teacher Training School, under the auspices of the Moody Bible Institute, July 11-17.
Ministerial Institute, under the auspices of the Moody Bible Institute, July 18-28.
General Conference, under the auspices of the Montrose Bible Conference Association, July 29-Aug. 7.
Prophetic Conference, under the auspices of A. C. Gaebeline, Aug. 8-14.
Moody Bible Institute Summer Conferences for 1927:
Lake Geneva, Wis., July 4-11.
Montrose, Pa. (Teacher Training School), July 11-17.
Montrose, Pa. (Ministerial Institute), July 18-28.
Ocean City, N. J., (Evangelistic Meetings), July 3-30.
Ocean City, N. J., (Bible Conference), July 31-Sept. 5.
Brevard, N. C., July 24-Aug. 7.
Hendersonville, N. C., July 24-Aug. 7.
Lake Orion, Mich., July 31-Aug. 14.
Denver, Colo., July 31-Aug. 14.
Colorado Springs, Colo., Aug. 14-28.
Eagles Mere, Pa., Aug. 27-Sept. 4.
Northfield (Mass.) Summer Conferences for 1927:
Student Y. M. C. A. Conference, June 15-23.
Young Women's Conference, June 24-July 2.
Woman's Interdenominational Home Mission Conference, July 5-12.
Conference for Women's Foreign Missionary Societies, July 12-20.
Conference of Religious Education, July 21-30.
General Conference of Christian Workers, July 30-Aug. 15.
Massachusetts Christian Endeavor Institute, Aug. 15-22.
Rock River Bible Conference, Dixon, Ill., Aug. 7-14.
Victorious Life Conferences, Keswick, N. J.:
June 25-July 3 (Student Conference).
July 9-17.
July 23-31.
Aug. 6-14.
Aug. 20-28.
Sept. 2-5.
Winona Lake (Ind.) Conferences for 1927:
Summer School of Christian Education, June 24-Aug. 20.
Women's School of Missions, July 25-Aug. 1.
School of Theology, July 14-Aug. 18.
School of Jewish Missions, July 29-Aug. 5.
Bible Conference, Aug. 5-14.
School of Sacred Music, Aug. 9-28.
Interdenominational Evangelistic Association, Aug. 9-12.
Brethren National Conference, Aug. 22-28.
Eel River Christian Conference, Aug. 15-21.
World's Christian Endeavor Convention, Cleveland, O., July 2-7, inc.

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A community of 45,000 people—eight evangelical churches—approximately 6,000 church members. On a recent Sunday evening the total attendance at the eight churches was about 600; that is, one out of every ten of the membership and one out of every seventy-five of the population! Where were the other nine? and the other seventy-four? Where are they in other communities? in your community? "Seeing the multitudes his heart was moved with compassion!" Is yours?

COMMUNITY NUMBER TWO:

Somewhat similar to the one above, but

"much more wicked." The churches seemed dead. A more hopeless situation could hardly be imagined. Then God's Spirit moved upon the heart of a certain pastor. He responded in prevailing prayer. Others were enlisted. Prayer bands were formed. And out of prayer came action. A work began, out of which grew, among other things, a Fishermen's Club. In one year this club conducted without compensation, over 3,000 meetings, distributed over 300,000 tracts, dealt personally with over 24,000 souls, and led 2,079 to a definite acceptance of Christ! Seeing the multitudes "as sheep without a shepherd," that pastor's heart, like His Master's was moved with compassion! Is yours?

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Moody Bible Institute Monthly

Book Notices

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The Spirit of Christ, by Charles R. Erdman.

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119 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.

G. S.

David, the Shepherd Who Became King, by Mildred Duff and Noel Hope.

A splendid little volume for the children's library. It traces the life of David, from the lowly shepherd boy to his coronation as king of Israel. It is very practical and rich in its application and is enriched because its authors are experienced in the work of the Salvation Army. These experiences adorn the style of the book.

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J. A. V. G.

United Churches, by Elizabeth R. Hooker.

A study of church unions in rural districts, based on material gathered by the Institute of Social and Religious Research during the years of 1922-1925. In a concise and untechnical way the various types of church union are analyzed and compared. The author tells how united churches have developed, how they have met problems, how the union has affected local church conditions, and how the denominational organizations have reacted toward them.

306 pages. 7½x5 inches. George H. Doran Company, New York. \$2.75.

H. L. L.

Light My Candle, by Henry Van Dyke and Tertius Van Dyke.

A book of reflections, "rays from the lanterns of two travelers," with a message for each week day through the entire year.

While the theological views of the authors naturally influence their meditations and one would not therefore always agree with their conclusions, yet the book is one of inherent helpfulness and charm. The titles and scripture selections are well chosen and the brief messages are freighted with suggestions for further thought and development.

322 pages 7x4½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

H. L. L.

The Twenty-Third Psalm, by John McNeill, D. D., pastor, Church of the Open Door, Los Angeles.

David's enchanting Psalm is made the harp in the hands of the devout Scotsman, and as he "thrums the strings" in the six rapturous chapters the reader is many times near to tears and laughter. The orientalism of Syrian shepherding is dashed with a Gaelic tang and the effect is irresistible for interest and edification. Dr. McNeill's way is altogether unique, so sudden and surprising in wit and wisdom. His deep devotion to God and trust in the Good Shepherd are so happy and unstrained that one must wish that many thousands shall come under the spell of these pages. The addresses, condensed for publication, have been uttered before many audiences in all parts of the world, and now merge into print in response to urgent demand.

94 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00.

W. M. R.

Handbook of the Churches, by Benjamin S. Wincester.

The secretary of the Commission of Christian Education of the Federal Churches of Christ in America has provided not only a survey of recent significant events and movements in ecclesiastical circles, but a complete directory of the various denominations, national and international service agencies, chaplains in the army and navy, with a large fund of religious statistics and general information. An excellent reference book.

426 pages. 8½x5½ inches. J. E. Stohman, New York.

C. H. B.

The Bible of the Reformation, by Rev. W. J. Heaton, B. D.

An alumnus of the London University and fellow of the London Historical Society has provided an interesting and inspiring account of the work of the Bible translators. No one can read these pages without having a profound regard for the noble men who in the midst of perils and persecutions carried on the laborious task of translating the Scriptures into the languages of the common people. The book possesses a mechanical excellence that is fitting to the sacred subject it contains, and abounds with many beautiful illustrations.

285 pages. 7½x5 inches. Francis Griffiths, London.

C. H. B.

Seams of Glory, by Philip Wendell Crannell, D. D.

This is a book of rare value in that it relates so closely to those silent experiences of the heart common to all who busy themselves in the best interests of life. It is a collection of thirty-four short practical essays which have to do with everyday life. It is very alluring in its style; because of his pleasing manner of presentation the author makes immediate contact with the reader. Preachers and Christian workers will find here an abundance of workable material. Such chapters as "Not as Beating the Air," "The Christian's Secret of Content," "The Duty and Dangers of Loving Downward," "Our Disappointing Fellow-Christians," and "Living in the Sight of Heaven," afford an idea of the nature of its contents.

180 pages. 7½x5½ inches. The Judson Press, Chicago. \$1.50.

J. A. V. G.

A Wandering Jew in Brazil. An autobiography, by Solomon L. Ginsburg.

As a record of thrilling adventures, striking deliverances, and triumphs of the grace of God, this volume should greatly strengthen the faith of the church and stimulate missionary consecration. The story of the author's conversion from strict Judaism, involving persecution, violence, and utter disinherence, is in itself a real Christian epic. Young Christians who are wondering whether God is calling them to the foreign field or not will be deeply interested in the kind of a call that moved this young man to devote his life to dangerous evangelism in priest-ridden, benighted Brazil. Missionary candidates looking forward to service in South America will do well to read this volume and gain some definite idea of the conditions to be faced in that needy field.

265 pages. 7½x5½ inches. Sunday School Board of the Southern Baptist Convention, Nashville.

W. H. H.

Woodrow Carlyle, Eldridge B. Hatcher.

Dr. Hatcher is not only a teacher of Bible but also a writer of religious fiction, and in this volume he relates the story of a brilliant, though fearfully concealed university man, who lost his faith in the Bible as God's Word, and only found his way back to the faith of his fathers by applying to the Bible the tests of daily life.

230 pages. 7½x5½ inches. Southern Baptist Convention, Nashville, Tenn., \$1.50.

C. H. B.

God's Prophecies for Plain People, by William L. Pettingill.

With exception of the last chapter, all the material of this book has appeared in articles written for the *Sunday School Times*, which were suggested in many instances by the questions of the readers. None of the events of fulfilled prophecy are taken up, the writer confining himself to discussion of the events that are yet to take place. The last chapter, which is devoted to a prophetic question box, covers a wide field of difficulties that might suggest themselves to the reader of prophecy.

240 pages. 7½x4½ inches. Philadelphia School of the Bible, Philadelphia. \$1.50.

C. H. B.

Our Father's Business, a book for Lent, by John Thayer Addison.

This reverent and Christian professor in the Episcopal Theological School of Cambridge, Mass., has provided brief homilies for each day of Lent, from Ash Wednesday to the eve of victory. Christ is Lord in this book and one finds blessing in the eager expositions of vital and inspiring scriptures and themes. The disposition to meditate more deeply and to think more carefully on definitely Christian themes through the weeks of the Lenten period will discover an encouraging factor in this little volume.

73 pages. 7x4½ inches. George H. Doran, New York. \$1.00.

W. M. R.

The Life of Prayer in a World of Science, by William Adams Brown, Ph.D., D.D.

This book has been written by one who believes that amid the complexities of our modern scientific age "prayer opens the door to communion with the living God." In working out a rationale of his subject he surveys the laws of the inner life, and the field of history and philosophy. His bibliography covers six pages and takes account of ancient and modern writers, Jew, Catholic and Protestant, liberal and conservative.

A few quotations will show the writer's bent: "In such ways as these we modern men, using the tools that God our Father has put into our hands through science which is his minister, can work for the answering of our own prayers. But it is still Jesus who inspires the prayer."

"We need men like Walter Rauschenbush to interpret to us religious motives that inspire the radicals, with their red flag and their revolutionary language, and to write for us new prayers for the social awakening."

"The books of Fosdick and Orchard are fruitful of suggestion."

Obviously, we cannot recommend this book.

188 pages. 7½x5½ inches. Charles Scribner's Sons, New York. \$2.25.

J. R. R.

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The Other Side of the Door, by William Carter, Ph.D., D.D.

These sermons will delight those who love the old paths because they are sound, straightforward, and refreshingly human. Their treatment releases a personality of vigorous mind, versatile gifts, democratic instinct, and undoubted earnestness. "Tad-mor of the Wilderness," one of the sermons, is a classic. As a literary document it reveals the careful historian, but as a preaching it glows in the apt spiritual lessons which flow out of an unusual subject.

185 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. R. R.

Bible Plays, and How to Produce Them, by Harry Ellen Whitney.

Quoting the preface: "The plays in this book have been made very short and as simple as they could be while still retaining the old biblical speech. More than half of them can be presented easily by Juniors. The others are usable by Inter-mediates or older young people. The number of actors in each play, with a few exceptions, has been kept small for three reasons." For visualizing various biblical events and characters, this book offers very acceptable material. One pronounced advantage is the retaining of the scriptural phraseology where possible, thus exalting the Word.

176 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. W. M. R.

My Faith in Jesus Christ, by Rev. James M. Gray, D. D.

It is a long while since Dr. Gray put out a new book because of the pressure of other duties on his time and strength. But this volume is a gathering-up of several conference addresses, radio talks and magazine articles that frequently have been called for in more permanent form, and which when thus grouped together make an impressive personal testimony to the person and work of our Lord Jesus Christ. The publishers' jacket on the book says that "Dr. Gray's earnest, positive tone has rarely appeared to greater advantage than in this frank attestation of where he has stood for a quarter of a century as

the spiritual head of the Moody Bible Institute."

The opening chapter of the book, entitled "Three Persons but One God," in the depth of its thought and the simplicity of its treatment is a fair sample of what follows. The author goes into such questions as the Importance of Faith in the Divine-human Personality of Christ, Jesus our Lord in Gethsemane, Why I Believe in the Bodily Resurrection of Christ, The Life of Our Ascended Lord, The Church as the Body of Christ, etc. Even boys and girls can grasp the great and profound doctrines thus presented.

Special value is given to the book by the chapter entitled, "How Can This Man Give Us His Flesh to Eat?" and the appendix from the work of Count von Hoensbroech entitled, "Transforming Bread and Wine," an answer to the Roman Catholic view of the Eucharist.

In his prefatory note the author quotes a remark about a contemporary that "his sermons could have been preached fifty years ago as well as now," to which it was replied, "You did not go back far enough, you ought to have said, nineteen centuries ago." Commenting on this, Dr. Gray says that he "could covet no higher praise than to be called a 'back number' if only the number is back far enough."

186 pages 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

C. H. B.

The Truth of Faith, by John A. W. Haas, D. D., LL. D., president of Muhlenberg College.

It is stated of this book that "it is concerned with the soul of the New Testament rather than its outer form or historical development." A careful study of its eleven chapters fully confirms the contention. Dr. Haas has made lucidly convincing and definite the content and meaning of salvation through Christ as set forth in the New Testament. Scripture references substantiate the positions advanced, hence the book becomes a valuable text for class study and for sermon development. Each chapter brings forward a new aspect and service of faith. The themes are revealing: "The Reason of Faith," "The Necessity of Faith," "Salvation through Faith," and others equally suggestive.

160 pages. 7½x5¼ inches. United Lutheran Publishing House, Philadelphia. \$1.00 net. W. M. R.

The Spiritual Life, or Helps and Hindrances, by Dr. F. E. Marsh.

This volume was written by a man who is known both in this country and abroad. Its contents are pertinent to our present day, when multiplied duties seek to encroach upon the deeper things of God. There is a gripping personal appeal in his method of presentation, a scholarly exegesis of the Scriptures, as well as fresh observation and original thought. He touches the most remote recesses of the heart which makes for a closer walk with God. One can read the volume repeatedly with increasing profit. Those who long for a deeper experience with God will find this book unusually helpful. Dr. Marsh never disappoints.

225 pages. 7½x5 inches. Dr. F. E. Marsh, 28 Grovehill, South Woodford, E. 18, London, Eng. \$1.25. J. A. V. G.

Bible Lands Today, by William T. Ellis.

The author is so well known as a religious writer that his name is a sufficient guarantee to the excellence of this book. There are two distinct characteristics of this work which will distinguish it from many other excellent books that have been written upon Palestine. Dr. Ellis has visited the Holy Land since the conclusion of the war and is able to reveal to us the new conditions that now exist in this part of the globe. In the second place, the author does not limit his field to the immediate

vicinity of Palestine but includes Rome, Greece, Asia Minor, Egypt and Mesopotamia, because these, strictly speaking, must be included among Bible lands. The reader will find that this is one of the most interesting and informing books upon subjects that are dear to the heart of every Bible student.

460 pages, illustrated. 8x5½ inches. D. Appleton and Company, New York. \$3.00. C. H. B.

Adventures and Confessions, by William Lyon Phelps.

The title of this book was chosen by the author because he regards "religious faith when founded on reason, as primarily an adventure" and because "all books are confessional, this one very much so." He deals with such subjects as Sin, Salvation, Death, Life, Judgment, Science, etc., and brings to the discussion that wealth of experience, that power of expression and enthusiasm which is characteristic of his writing. While he holds very definitely to such theological doctrines as the incarnation and the immortality of the soul, he unfortunately expresses himself as approving of those "modernists whose aim is to bring the divine Teacher out from the superstructure of human theology."

206 pages. 7½x5 inches. Charles Scribner's Sons, New York. \$2.00. H. L. L.

Rural Sermons, by Harry Burton.

The eighteen sermons of this collection were prepared by a man born and reared on a pioneer farm in Washington, and preached by him to a rural congregation in a country church. They are therefore written against a rural background and by a man of the soil in sympathy with his subject. They are bright and readable, topical in structure and as such valuable enough, but to our way of thinking they would meet a deeper need of the human heart if they were expository in character. The preacher with the gift of opening up the text of the English Bible to the understanding of the common people, speaks a language as intelligible to the dwellers in the country as in the city because it is universal in its appeal.

288 pages. 7¼x5½ inches. Eugene Bible University Press, Eugene, Oregon. \$2.00. J. R. R.

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God's World and Word, by Rev. Neal Anderson, D. D.

The pastor of the Independent Presbyterian Church of Savannah, Ga., has subtitled his book of sermons "Addresses for Today." Dr. C. R. Erdman, of Princeton says: "The author is definitely conservative in his theological views, but receptive to new truth and any established facts in the realm of scientific discovery." Dr. Anderson distinguishes between the science of evolution and the philosophy of evolution. Having some commendation for the former, he assails the latter as chargeable for the "great pagan retrogression" that is upon us. The author takes issue with the late William Jennings Bryan as to the wisdom of excluding the teaching of evolution from the schools by legislative enactment. His recourse is to an awakened public conscience. The value of the book would perhaps be greater had the author given the source of many useful and suggestive quotations. After the first two sermons, "God's Wonder World" and "Evolution as a Science and as a Philosophy," the direction of thought becomes more general and deals with many practical and helpful pastoral themes.

160 pages. 7½x5 inches. Fleming H. Revell Company, Chicago, and New York. \$1.25. W. M. R.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"The Twenty-third Psalm," by John McNeill. Cloth, 94 pages, \$1.00.

"The Coming of Christ," by I. M. Haldeman, D.D. Cloth, 325 pages, \$1.75.

"From Every Tribe and Nation," by Belle M. Brain. Cloth, 176 pages, \$1.50.

"Beyond the Sunset," by Herbert Booth Smith, D.D. Cloth, 189 pages, \$1.50.

"The Bible Status of Woman," by Rev. Lee Anna Starr, D.D., LL.D. Cloth, 416 pages, \$3.00.

"A Life of Christ for Young People," by Margaret E. Sangster. Cloth, 262 pages, \$1.50.

"What Is a Christian?" by James E. Clarke. Cloth, 123 pages, \$1.00.

J. B. Lippincott Company, Philadelphia.

"Job's Niece," by Grace Livingston Hill. Cloth, 351 pages, \$2.00.

"The Romance of Modern Astronomy," by Hector MacPherson, MA., F.R.A.S., F.R.S.E. Cloth, 333 pages.

"The Honor Girls," by Marcia Macdonald. Cloth, 256 pages, \$1.75.

"Social Problems of the Family," by Ernest R. Groves. Cloth, 314 pages, \$2.50.

George H. Doran Company, New York.

"The Ten Greatest Sayings of Jesus," by Rev. J. C. Massee, D.D. Cloth, 161 pages, \$1.50.

Oxford Press, New York.

Self-pronouncing Pictorial Bible, with Young Folks' Bible Helps—4,000 Questions and Answers.

French Morocco, divinity circuit, round corners, red under gold edges. \$3.50.

The Macmillan Company, New York.

"Dawn," by Irving Bacheller. Cloth, 337 pages, \$2.50.

Standard Publishing Company, Cincinnati.

"The House which King Solomon Built for Jehovah," by G. Wilton Lewis. Cloth, \$1.50.

Lutheran Literary Board, Burlington, Ia.

"A System of Natural Theism," by Leander S. Keyser, D.D. Cloth, 159 pages, \$1.35.

Charles Scribner's Sons, New York.

"The Life of Prayer in a World of Science," by William Adams Brown, Ph.D., D.D. Cloth, 194 pages, \$2.25.

Abingdon Press, New York.

"Intermediate Method in the Church School," by Frank M. McKibben. Cloth, 324 pages, \$1.25.

Penn Publishing Company, Philadelphia.

"A Man of Little Faith," by Reginald Wright Kauffman. Cloth, 384 pages, \$2.50.

Christian Alliance Publishing Company, New York.

"Is the Antichrist at Hand?" by Oswald J. Smith. Cloth, 128 pages, \$1.00.

Presbyterian Board of Christian Education, Philadelphia.

"How Our Church Works." Paper, 12 pages, 5 cents.

Bobbs-Merrill Company, Indianapolis, Ind.

"Creation," by Edwin Tenney Brewster, A.M. Cloth, 295 pages, \$3.50.

W. P. Blessing Company, Chicago.

"This Is the Way," by An Unknown Christian. Cloth, 136 pages, \$1.25.

J. E. Stohlmann, Baltimore and New York.

"The Handbook of the Churches," a survey of the churches in action, edited by Benjamin S. Winchester. Cloth, 426 pages.

J. H. Sears and Company, New York.

"Everybody's Bishop, the Life and Times of the Rt. Rev. Samuel Fallows, D.D.," by Alice Katharine Fallows. Cloth, 461 pages, \$5.00.

Bloch Publishing Company, New York.

"Not Guilty! The World vs. the Jew," by L. W. Goldberg. Paper, 40 pages, 50 cents.

Henry Holt and Company, New York.

"Mississippi Steamboat," by Herbert Quick and Edward Quick. Cloth, 243 pages, \$3.00.

Antigo Publishing House, Antigo, Wis.

"Hypnotism Exposed," by C. G. Althoff. A humorous monologue. 15 cents.

Religious Literature League, 1716 Master St., Philadelphia.

"The Greatest Law of Life," by G. B. M. Clouser. Paper, 64 pages, 10 cents.

Eugene Bible University Press, Eugene, Ore.

"Rural Sermons," by Harry Benton. Cloth, 88 pages, \$2.00.

Church Recreation Service, 510 Wellington Ave., Chicago.

"Kit"—The Pocket Recreation Magazine, issued September, December, March and June. 25 cents a copy.

J. M. Stanfield, Cleveland, Tenn.

"Christ's Second Coming," by J. M. Stanfield. Linen, 86 pages, 35 cents.

A. A. Clarke, 282 Rutledge Ave., East Orange, N. J.

"Outline of the Scripture Ages," by A. A. Clarke. Paper, 38 pages.

Rev. C. F. Stark, Cedar Lake, Ind.

"World-Wide Peace When? and Other Messages," by Rev. C. F. Stark. Paper, 79 pages, 35 cents.

Charles M. Neal, Winchester, Ky.

"Light in a Dark Place," by Charles M. Neal. Paper, 112 pages, 70 cents.

Morgan and Scott, London.

"The Chart (The Divine Forecast of This Age)," by John A. Anderson, M.D. Paper, 37 pages, 8d.

"The Bearing of Archaeological and Historical Research upon the New Testament," by Rev. Parke P. Flourey, D.D. Paper, 16 pages, 4d.

"Evolution and Revelation," by Prof. J. A. Fleming, M.A., D.Sc., F.R.S. Paper, 16 pages, 4d.

Marshall Brothers, London.

"In the Days of the Prophet Isaiah," by A. Rendle Sho t. Cloth, 127 pages, 2/6.

Covenant Publishing Company, London.

"The Statesmanship of Jesus," by Rev. William Pascoe Guard, F.R.G.S. Cloth, 164 pages, 3/6.

The Bible League, 40 Great James St., Bedford Row, London, W. C. 1, England.

"Inspired Bible and Human Opinion," by W. Bell Dawson, M.A., D.Sc. Paper, 47 pages, 3d.

DR. JAMES M. GRAY AT GRAND RAPIDS

Dr. James M. Gray made his annual visit to the Wealthy Street Church on April 10, occupying the pulpit both morning and evening. Dr. Gray has done this for several years past, and the church has delighted in having this visit from him, and in taking a contribution for the Moody Bible Institute.

The Wealthy Street Church has sent a large number of students to the Moody Bible Institute, and inasmuch as there is no charge for tuition, it is only right that the church should make this annual contribution to this part of the educational work. The daily expense of the Institute at the present time is about \$1,300. The goal we have placed before our people in their giving is that they should attempt

to pay one day's expense. This comparatively is small, and yet it would help mightily if there could be 365 churches, each one of which would undertake to take care of one day's expense; or if there could be a larger number of churches making a lesser contribution it would amount to the same thing.

The school is exceedingly prosperous and as a work of faith constantly demonstrates the answers to prayer and the triumphs of faith. The Institute is attended by more than one thousand day students, and a still larger number in the Evening School. We doubt whether Mr. Moody himself ever had a full conception of the outcome of his work when he established this school. It has provided thousands upon thousands of trained preachers and Christian workers as well as missionaries, and has set the pace for a large number of other Bible schools who have been encouraged by the example of the work in Chicago. Students who attend the Institute, in a majority of the cases, possess a very small amount of money, hence have to work their way through; but the opportunities for work are such, and the demand for students for part-time help is such, that every student desiring to do so may succeed in getting the full course. Ordinarily our impression of the earning ability of students in school is that the amount earned would be very small, but Dr. Gray informs us that the annual earnings of the day students in the Institute exceed annually a quarter of a million. These students are sent all over the city to do Christian work in the dark places, and the number of people led to know the Lord is very large.

Our experience leads us to say that a Moody Day in the church is entirely worth while. It brings blessing and inspiration to the church as well as lends aid to a very worthy work of education. It may be that some of our readers are living in the field of other Bible schools. If so, we commend to them the Bible school nearest their own door, and urge that money invested in the training of Christian young people is well worth while and will be certain to bring abundant returns.—Baptist Temple News.

2 Peter 1:4—"Let men feed for a month on the promises of God and they will not be talking their 'leanness.' It is not leanness, it is laziness. There is an abundant supply for us if we will only rouse ourselves to take it."—D. L. Moody.

A series of sermons on REVIVAL by Dr. A. C. Dixon, one time Pastor of Moody church, later of England (Spurgeon's Tabernacle). He being dead yet speaketh, and lives in our hearts. Revival under Gideon, Nehemiah, Jonah, Peter, 2d. each with photo on cover.

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Moody Bible Institute of Chicago

A FACULTY WEDDING

Rev. Solomon Birnbaum, Director of the Jewish Missions Course of the Institute, and Miss Rosalie Friedman, of Jackson, Ky., were married on April 22, at 7:00 p. m. The ceremony was performed by Rev. James M. Gray, D. D., President of the Moody Bible Institute, in Mas-

Mrs. Solomon Birnbaum

sey Chapel which was appropriately arranged and decorated. The wedding march was played by Alfred Holzworth, of the Institute music staff. An informal reception was held in the reception room of the Women's Building immediately following the ceremony.



Rev. Solomon Birnbaum

DR. GRAY GUEST AT MILITARY LUNCHEON

Dr. Gray was an honored guest of the Military Intelligence Association last month, on the occasion of the reception and luncheon to Major-General Summerall, Chief-of-Staff of the United States Army. Dr. Gray sat at the speakers' table and offered the invocation. There were about six hundred guests present, including Vice-President Dawes.

SPECIAL TEACHERS FOR THE SUMMER TERM

The Institute was blessed in securing the services of Rev. R. A. Torrey, D. D., as teacher of Doctrine during May, and for the remainder of the term, Rev. Samuel E. Long, D. D., professor of Biblical Literature and Homiletics in Indiana Central College of the Church of the United Brethren in Christ, and Rev. Samuel Dodds, D. D., professor of Biblical Doctrine in the College of Wooster.

RESIGNATION OF MR. PAGE

It is with regret that we announce the resignation of Rev. John C. Page as Superintendent of Men and teacher of Doctrine. He had served in the first-named office less than a year, but has been the teacher of Doctrine at the Institute for eight years, during which time he also occupied the chair of Homiletics. Prior to joining the Faculty of the Educa-

tional Department, Mr. Page had been on the staff of the Extension Department as a Bible teacher in the field. Including the period of his student days, his acquaintance with and relation to the Institute has covered nearly thirty years. In all these capacities the Institute has been glad to honor Mr. Page and he has honored the Institute.

In his letter of resignation Mr. Page spoke of the "twelve happy years" he spent in the service of the Institute, and later referred to his "desire and purpose to have more time for preaching and teaching, and the necessary spiritual culture that makes preaching and teaching effective." "No matter where the future path may lead or what the nature of my work may be," he added, "I shall ever cherish the happy memories of this place and always feel that its interests are most precious."

Mr. Page has lecturing engagements in Sydney, Cape Breton, for the month of May, and will then take a summer rest while maturing plans for the future.

J. M. G.

DEATH OF WM. H. DIETZ

On Tuesday, March 29, occurred the death of William H. Dietz, head of the Dietz Publishing Company of this city and one of the pioneer Sunday-school workers of Cook County. The understanding sympathy and prayers of the Institute Council and student body go out to Mrs. Dietz and her daughters Emma and Dorothy, especially to the latter who, since her graduation has been connected with the Institute as Assistant Superintendent of Women.

Mr. Dietz' life as a Christian was a living testimony for his Lord. He did what many Christians hold as an ideal but few accomplish—let not a day pass without speaking to at least one person about his soul. It was said of him in a Chicago paper many years ago that he was the first foreman of a jury who had ever asked that prayer for divine guidance be made.

MISS TALBOT HONORED

Miss Gladys Mary Talbot '22, has completed a year of service in the office of the Registrar and Secretary of the Faculty and is hereafter to be known as Assistant to the Registrar in recognition of her efficient service, and in order that she may have the necessary authority in connection with the responsibility in her hands.



Miss Gladys Mary Talbot

"MORE THAN CONQUERORS"

On the morning of April 21, graduation day at the Institute, the triumphant tones of the organ, played by Milford W. Castrodale, a senior, brought an expectant hush over the audience as the young men and women filed into their places in the choir loft of the historic old Auditorium for the class exercises.

Sixty-eight graduates from twenty-two states and three foreign countries took their places, the class president, Frank S. Sutherland, presiding. Their special training ended, they were ready to go into battle for the Lord, to "contend earnestly for the faith," confident of the divine meaning of their class motto, "More than con-

Graduating Class, April, 1927



querors through him that loved us." Commendable addresses were given in pleasing manner by Lillian Rebecca Holcomb on "Christ our Peace," and Paul Tharp on "A Divine Message."

At the close of the morning exercises Mr. Sutherland presented the class picture and in accepting it, in the name of the Board of Trustees, President Gray promised that it would be placed on the walls of the buildings "which will grow more and more sacred to you all as the years roll round." He continued, "I appreciate very much indeed your class motto, 'More than conquerors through him that loved us.' I hope that the members of the graduating class have studied its context. You will see there that the inspired writer is setting forth the woes of our earthly pilgrimage and then translating those woes into foes and showing us how we may tread upon everyone of them and turn them into means of blessing in our lives. As the years roll round, these walls will not only become more sacred to you but the meaning of that motto as well, and I trust that you will find it ever growing in meaning to your souls as you go on to the end, and when you come to the end. We all love you in Christ Jesus and our prayers will attend you in His blessed name."

Following the presentation of the picture the graduates sang their class song, conducted by M. Willard Price, who wrote the music. Helen Weld was the class poet.

A reception was given the graduates by the Faculty at five o'clock, followed by supper in the dining room.

At the close of the evening address the diplomas were presented by Mr. Thomas S. Smith, a member of the Board of Trustees, after which Miss Jackson announced that between November 8, 1926, and March 7, 1927, two hundred and ninety-six students, representing thirty-nine states and six foreign countries, had completed courses in the Correspondence School.

The graduation address was given by Rev. John C. Page, Superintendent of Men and teacher of Doctrine at the Institute. He used the class motto, Romans 8:37, linking it with Revelation 1:5-7, "Unto him that loveth us, and loosed up from our sins in his blood and made us to be a kingdom, to be priests unto his God and Father, to him be the glory and the dominion, forever and ever. Amen. Behold, he cometh with the clouds." Quoting a part:

"The motto itself we find to be a statement of cause and effect. The effect is presented in the first five words, 'We are more than conquerors,' and the cause adequate to produce that effect and make it

real in the experience is in the remaining words, 'Through him that loved us.' . . . Loved us, and as a result loosed us from our sins in his own blood. That is our mighty emancipation. 'Made us to be a kingdom, to be priests unto his God.' That is our holy occupation. 'Behold he cometh with clouds.' That is our glorious expectation.

"Loosed! Cleared! Cleansed! All the charges that the broken law of God might lay at your door have been met. God sent forth Christ to be a propitiation, to be that offering which righteousness requires, and when Jesus Christ as the expression of the love of God and as a result of his own love

It is our privilege and obligation to enter into that place made accessible to us and to bring down from God blessings for men.

"We need the glorious expectation—'Behold he cometh!' When I am tempted to build with untempered mortar, in the moment of depression, in the hour of difficulty, in the time of temptation, when I feel a drawing back of inclination over against the path of duty, I must say to my soul 'Behold he cometh!' Glorious expectation out upon which we are looking tonight! . . . In the days to come take to yourself not only the mighty emancipation, the holy occupation, but also this glorious expectation, and then you will find welling up in your hearts the same song that came from the lips of the man on Patmos—'Unto him that loveth us—Behold he cometh!'"

The graduates are listed below under the courses which they completed. Evening School:

Clarabelle E. Salmon. Day School, General Course: Anna Benson, Laura K. Gutshall, Mrs. Ludvick C. Hersgard, Anna Kooi, Leonora J. Lehman, Florence M. Lindstrand, Eunice St. Clair Murphy, Minnie E. Myers, Ruth Haar Myers, Mrs. Edgar A. Patterson, Effie Taylor Richmond, Mildred Ann Rundus, Irma Loretta Schneck, Hazel Storch, Linda Sveiven, Olga Lidamae Swanson, Lelah Kutts Tanis, Sofia M. Tornvall, Helen M. Varne, Charlotte H. Weber, Mrs. Bishop J. Willis, Carl Ernest Anderson, Milford W. Castrodale, Lewis R. Coreham, Otto Engebretson, Harold Gray, Frank Graziadei, Robert George Greulich, Stuart J. Gunzel, Ludvick C. Hersgard, Fred Bryan Hooks, John Norton Hudson, Emanuel Jasmann, Arthur P. Kallman, Mortimer Hall Knobloch, Harold Victor Meima, Edgar A. Paterson, Harold H. Pitt, J. Willard Price, Howard O. Rundell, Arnold C. Schultz, Amil G. Teyssier, Luther Nathaniel Wheeler, Bishop J. Willis. Religious Education Course: Lessie LeFlore Goddard. Missionary Course: Alice M. Everard, Idella B. Ferguson, Gertrude E. Gillette, Lillian Rebecca Holcomb, Carrie Pauline Husenetter, Dorothea Neoma Rauch, Louise Ruth Skene, Helen Weld, Henrietta F. Winter, Paul Alfred Contento, Ernest H. Grainger, Lester E. Huber.

Alexander J. Jantzen, Arnold Frederick Krueger, Arol L. Murphy, Walter Alden Ohman, Karl Olesen, Brice W. Sturtevant, Frank S. Sutherland, Paul M. Tharp, Raleigh J. VanCleave. Jewish Missions Course: Fred Kendal.

Class Song More Than Conquerors

HELEN WELD J. WILLARD PRICE

1. For love of us our Sav-iour came from heav-en's glo-ry bright,
2. For love of us our Sav-iour died up-on the cru-el tree,
3. For love of us our Sav-iour rose and did to heav'n as-cend,
4. For love of us our Sav-iour stays be-side the Fa-ther's throne

To dwell a-mong the sons of men, and turn to day our night;
That from our guilt and shame we might for-ev-er more be free;
That we might know the match-less gift of life that ne'er shall end;
To plead the mer-it of His blood for those who are His own;

And tho' the storms up-on us beat and clouds o'er-shade the sky,
And tho' th'en-slav-ing hosts of sin be-set on ev-ry side,
And tho' the pow'rs of death and hell our ev-ry way op-pose,
And tho' a-gainst us all his hosts Sa-tan him-self ar-rays,

Yet we are con-quer-ors thro' Him Who left His home on high.
Yet we are con-quer-ors thro' Him Who for our ran-som died.
Yet we are con-quer-ors thro' Him Who for our life a-rose.
Yet we are con-quer-ors thro' Him Who for His peo-ple prays.

CHORUS
Con-quer-ors! more than con-quer-ors! be-lov-ed of His heart!
Con-quer-ors! Con-quer-ors!

For we are His, and from our side He nev-er will de-part.

Copyright, 1927, by J. Willard Price

became the propitiatory sacrifice, He met every requirement, discharged every obligation, and there is 'therefore now no condemnation to them that are in Christ Jesus'—we are free! . . .

"He made us to be a kingdom and priests unto God and his father'. . . The rent veil is the charter of the universal priesthood of all believers. That holy occupation is provided by Jesus Christ in order that we may be more than conquerors.

STUDENTS OF OTHER DAYS

John Porter '06, resigned his charge at

Villa Ridge, Ill., April 1, to accept the pastorate of the Congregational church at Wataga, Ill.

Margaret Moody '26, enroute for Africa, recently visited at the Institute. She was accompanied by her mother who will travel with her as far as England.

I. Balcom Ballmer '08, is now pastor of the First Congregational Church, Gentry, Ark.

L. F. Spangenberg '05, is pastor of the Plymouth Congregational Church, Dodgeville, Wis. He was formerly a missionary in North Dakota.

Harold V. Voelkel '22, who is attending Princeton Theological Seminary, Princeton, N. J., will preach during the summer at Absecon, N. J. Edward Rein '20, and Roy Stewart '20, are also students at Princeton.

A. E. Steuernagel '97, Sacramento, Calif., was a recent guest at the Institute. This was his first visit in twenty-five years.

Edward F. Rice '04, has returned to West Africa for another term of service. He is now in the French Sudan working among the Moslems.

H. P. Elson '95, recently celebrated his thirty-first anniversary of mission work in Morocco, Africa.

F. Brandfellner '13, has entered his fifth year as pastor of the Grace Evangelical Church, Dixon, Ill. The work is being blessed of God. Last year more than fifty people accepted Christ.

Herbert Tovey '14, writes, "My glee club competed once more with the college and university glee clubs in the Eisteddford competitions. I am glad to say we carried off first honors again, and with them the large silver cup." Mr. Tovey acts as judge in some of the Eisteddfords in the surrounding country.

Etta McClung '02, who is engaged in missionary work in Mexico recently brought a young Mexican woman to the Institute to prepare for service among her own people.

Esther DeSchmidt '26, prior to sailing for Africa, was consecrated by her father at a farewell service held in her honor at the Gospel Tabernacle Church, Racine,

Wis. She is the second representative of this church to go out as a foreign missionary. Esther Lundin '23, now in Karawa, Africa, is wholly supported by the Sunday-school of the Gospel Tabernacle. Miss DeSchmidt's address is, c/o South Africa General Mission, Muye Mission Station, Livingstonia, North Rhodesia, Africa.

Mrs. William H. Collins (Iona Hall '24), Katanga, via Kano, Nigeria, West Africa, after two years of teaching in the boarding school for girls at Wushishi, has been sent as the first woman missionary to the Warji tribe. Esther Gladstone '23, is also associated in the work at Katanga.

Harry and Mrs. Heilman '24, have been appointed to the station in Monrovia, Liberia, Africa, by the Lutheran Mission Board. They expect to sail the middle of June.

Rev. Jacob Gartenhaus '19, recently occupied the pulpit of the First Baptist Church, of Orlando, Fla. The *Evening Reporter-Star* spoke of it editorially, closing its reference as follows: "The great Baptist church with its close adherence to scriptural interpretation of the Christ-life, would be slow to give its sanction to any preaching that did not conform to the New Testament treatment of religious subjects. Its endorsement of Mr. Gartenhaus is sufficient to commend him to Christian people everywhere and to place him squarely on the platform of Christian preachers."

E. S. Woodring '96, now a bishop in the United Evangelical church, recently visited the Institute. Mr. Woodring holds the distinction of being the first licensed preacher of his denomination.

Robert L. Moyer '15, has been appointed assistant superintendent and dean of men at the Northwestern Bible and Missionary Training School, Minneapolis, Minn., where he has taught for five years.

Alice Hawksley, London, England, a student of '98, is visiting friends in the United States, and recently called at the Institute.

Lydia Klint '21, after more than three years of service in China under the Swedish American Mission, has been obliged to return home, owing to ill health. Her address is 234 Highland Ave., Rockford, Ill.

DEATH OF MR. BENSON'S MOTHER

Rev. Mr. Benson, Associate Editor of the MONTHLY, and Director of the Religious Education Course of the Institute, has been bereaved by the death of his mother, who passed away in the closing hours of Mother's Day, Sunday, May 8. She was the granddaughter of a minister, daughter of a minister, wife of a minister, and mother of a minister, known and loved by many in the Institute. Our Christian sympathy goes out to the family, especially to Mr. Benson, senior, an aged invalid, but one who knows what it is to walk "in the comfort of the Holy Ghost."—J. M. G.

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds named from April 1 to 30, 1927, inclusive:

Africa Book Fund: To 13 points in Africa: 45

Colportage Library books, 5 Emphasized Gospels, 30 Evangel Booklets, 5 Pocket Treasuries.

Army and Navy Book Fund: To 3 points in 3 states: 57 Colportage Library books, 50 Emphasized Gospels, 27 Evangel Booklets, 15 Pocket Treasuries, 12 Testaments.

Free Tract Fund: To 3 points in 3 states: 500 Emphasized Gospels, 3700 tracts.

General Mission Fields Book Fund: To 32 points in 3 foreign countries; 226 Colportage Library books, 398 Evangel Booklets, 28 Pocket Treasuries, 300 tracts.

Hospital Book Fund: To 80 points in 30 states, and 4 points in Canada; 3,471 Colportage Library books, 203 Emphasized Gospels, 3,635 Evangel Booklets, 3,930 Pocket Treasuries, 14 Testaments, 1,131 tracts.

India Book Fund: To 7 points in India: 568 Colportage Library books, 270 Evangel Booklets.

Latin-America Book Fund: To 3 points in 3 states, and 4 points in 2 foreign countries: 222 Colportage Library books, 237 Evangel Booklets.

Lumber Camp Book Fund: To 3 points in 3 states: 490 Colportage Library books, 411 Evangel Booklets, 710 Pocket Treasuries.

Mountain Book Fund: To 81 points in 8 states: 1,876 Colportage Library books, 33 Emphasized Gospels, 1,404 Evangel Booklets, 2,148 Pocket Treasuries, 15 Testaments, 1,010 tracts.

Pioneer Book Fund: To 20 points in 10 states: 879 Colportage Library books, 160 Emphasized Gospels, 1,075 Evangel Booklets, 538 Pocket Treasuries, 7 Testaments, 431 tracts.

Prison Book Fund: To 88 points in 30 states and 1 point in Canada; 4,034 Colportage Library books, 50 Emphasized Gospels, 4,286 Evangel Booklets, 4,848 Pocket Treasuries, 2,501 tracts.

Seamen's Book Fund: To 1 point in 1 state: 22 Evangel Booklets, 25 Pocket Treasuries.

The total amount of literature sent on the above Book Funds during April is as follows: To 282 points in 39 states, 56 points in 7 foreign countries, and 5 points in Canada: 11,868 Colportage Library books, 1,001 Emphasized Gospels, 11,795 Evangel Booklets, 12,337 Pocket Treasuries, 48 Testaments, 9,073 tracts.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from April 1 to 30, 1927, inclusive:

	Number of Contributions	Amount of Contributions
Africa.....	5	\$ 4.30
Alaska.....	2	3.00
Army and Navy.....	3	9.00
Fire Station.....	1	1.00
General Missions.....	29	145.49
Hospital.....	219	1,343.39
India.....	22	89.00
Latin-America.....	35	281.75
Life Saving Station.....	5	22.00
Lodging House.....	4	6.00
Lumber Camp.....	41	301.08
Miners.....	3	12.50
Mountain.....	174	811.09
Pioneer.....	100	617.05
Prison.....	322	1,788.96
Railroad Men's.....	2	2.00
Seamen's.....	11	51.00
Free Tract.....	11	43.65

Daily Bible Studies By REV. W. GRAHAM SCROGGIE

of Edinburgh, Scotland, in Monthly Booklets, and Membership in THE SCRIPTURE UNION, London. Eng. 60c a year. The late Dr. Griffith Thomas said "They are full of the best help. Call attention to them." R. D. Richardson, Hon. Secy., 319 Bay St. Toronto.

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Union Bible Seminary Westfield, Indiana

Moody Bible Institute Monthly

WILL YOU NOT READ

"The Person of the Incarnate God," 10 cents; "Pictorial Prophecies of the Cross," 10 cents; "A Brief Introduction to Daniel's Prophecies," 10 cents; "What is Intercessory Prayer?" 10 cents; "The Bible History of God's Law," 10 cents; "The Three Advents of the Lord," 5 cents? Write for free samples of tracts. Alex S. Larned, Parkville, Md.



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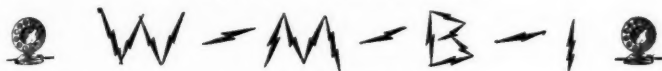
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RADIO STATION



288.3 METERS

MRS. McCORD AGAIN WITH US

One of the hours during our broadcast-
ing schedule which has brought the most
response in the way of letters and appre-
ciation has been the period known as
"Women's Hour" each Friday morning
from 10:30 to 11:30. For several months
this was devoted to a series of studies in
the books of Genesis, Exodus, Leviticus
and Numbers, and the studies were con-
ducted by Iris Ikler McCord of the In-
stitute Faculty. Because of illness in Mrs.
McCord's home in Pennsylvania she was
obliged to be absent from the radio work
for several weeks and the studies in the
Pentateuch were therefore interrupted.
Mrs. McCord is again with us during the
Women's Hour and is conducting reviews
in the first four books in the Pentateuch

and also outline studies in the book of
Deuteronomy.

As a result of many requests we have
arranged with the Correspondence School
to include these Friday morning studies
as a part of the Radio School of the Bible.
Those of our listeners who desire may
take examinations and be given credit on
the same basis as those who are enjoy-
ing the Tuesday and Wednesday evening
classes of the Radio School of the Bible.

GRADUATION EXERCISES BROAD- CAST

The Day School exercises at 10:30 in
the morning and the graduation exercises
at 7:45 in the evening of Thursday, April

21, which were held in the Moody Bible
Institute Auditorium, were broadcast.
These events held special interest for those
of our listeners who are familiar with
the student life and work of the Institute
and they also provide a splendid oppor-
tunity to explain to the public the purposes
and policies of Institute activity. We are
endeavoring to broadcast as many of the
scheduled events of Institute life as we
possibly can, such as fellowship meetings,
missionary deputation conferences and
street meetings, as well as the graduation
day exercises. These have proven inter-
esting and helpful to many of our radio
friends.

A STREET MEETING BROADCAST

By the time this issue of the MOODY
MONTHLY appears we shall have broad-
cast a street meeting held on Institute
Place which is the court in the center of
the Institute buildings. Many may want
to know how this is done and so a word
of explanation may not be amiss. The
microphone through which the words and
music are recorded, is on a portable stand
and can be moved to any distance within
the length of the extension wire. In order
to "pick up" the street noises "Mike" is
placed right out in the street and records
all of the activities of the street meeting.

One of these open air services was
broadcast last fall and it was interesting
to observe the reaction it produced. Many
wrote in that it took them back to the
old days when they participated in these
street meetings and expressed themselves
as being much impressed with the realism
of the reproduction. There is a liberty and
informality associated with this kind
of broadcast which renders it a very val-
uable vehicle for conveying the gospel
message, and we pray that the Lord may
use it as we repeat these periods from time
to time to win souls for Him.

WMBI ANSWERS THE RED CROSS CALL

Recently a wire was received from the
national headquarters of the Red Cross,
requesting that announcement be made
during the program on April 30 of the
plan to raise a fund of one million dollars
from radio listeners all over the country
for the flood sufferers along the southern
Mississippi.

The appeal was made only three or
four times during the program, but the
WMBI radio audience responded in an
unusually hearty manner, and the corre-
spondence department was very busy for
several days following the announcement
with letters, checks, money orders and
currency, all of which were forwarded
to the national headquarters of the Red
Cross. It was a pleasure to have a share
in this very worthy cause of relieving suf-
fering families in the stricken area. Such
occasions prove the effectiveness of the
radio as a power for good.

SCHEDULE OF HOURS—JUNE, 1927

Daily, except Sunday	7:00-7:40 A. M. 12:30-1:30 P. M. 3:30-4:30 P. M. 7:00-9:00 P. M.
Sunday	3:30-5:00 P. M.
Monday	10:30-11:30 A. M.
Tuesday	10:30-11:30 A. M. 8:00-9:00 P. M.
Wednesday	10:00-11:30 A. M. 8:00-9:00 P. M.
Thursday	10:30-11:30 A. M. 7:00-9:00 P. M.
Friday	10:30-11:30 A. M. 8:00-9:00 P. M.
Saturday	10:30-11:30 A. M. 8:00-9:00 P. M.

As the copy for the June issue of the Moody Monthly goes to press before final action has
been taken by the Radio Commission on the license application for our station, it is impos-
sible to tell exactly the hours we will be in operation during June. Our schedule is made
out on our present broadcasting hours. Announcement will be made over the air as soon as
any change of hours is put into effect. All hours during the summer months, May to
October, are on Central Daylight Saving Time.

SPECIAL FEATURES

7:00-7:40 A. M. Every week day. Morning Family Worship. The following will take
part: May 30-June 4, Rev. H. L. Lundquist, Asst. to the Dean of the Evening School;
June 6-11, Dr. Henry Hepburn, Pastor of Buena Memorial Presbyterian Church; June
13-18, Mrs. M. Lee Storrs, of the Music Faculty; June 20-25, Rev. G. A. Lamphear, of the
Extension Department; June 27-July 2, Mr. E. Ockert, Physical Director.

3:30-4:30 P. M. Every week day. Story hours, Christian Book reviews, "Surprise Hour,"
music, inspirational talks, and requests. Tuesdays, Radiographs. Further details to be
announced over the air.

RADIO SCHOOL OF THE BIBLE:

Tuesday, 8:00-9:00 P. M.—Rev. W. Taylor Joyce, Director of Practical Work, will con-
tinue the course on Personal Evangelism, entitled "How to Win Men to Christ."

Wednesday, 8:00-9:00 P. M.—Continuing the study of Bible Doctrine on the "Holy
Spirit" Dr. Samuel E. Long will follow Dr. Torrey from June 1-15. From June 15 to July
20 Prof. Samuel Dodds will be the teacher.

Friday:
10:30-11:30 A. M.—Women's hour conducted by Mrs. I. I. McCord. Her sub-
ject will be "Studies in the Pentateuch."

8:00-8:30 P. M.—International Sunday-school Lesson by Dr. P. B. Fitzwater.

8:40-9:00 P. M.—Special service in Yiddish by Rev. Solomon S. Birnbaum.

DR. GRAY'S HOUR OF BIBLE EXPOSITION: Sunday afternoon, 3:30-5:00.

Sunday, 7:00-9:00 P. M.—Request hour of music, together with children's K. Y. B. Club
conducted by Miss Edna Gray Johnson, Supt. of Women.

Monday, 10:30-11:30 A. M.—Missionary talk by Mr. John R. Riebe, Assistant Director
of the Missionary Course.

Wednesday, 10:00-11:30 A. M.—Special request program for shut-ins.

Thursday, 7:00-9:00 P. M.—There will be splendid musical features, instrumental and
vocal. The Thursday evening feature programs are proving to be great blessings to our
listeners, and the same high standard will be maintained.

Saturday, 10:30-11:30 A. M.—Music, devotional talks and "Little Trips to Holy Lands."

Address all communications to

Radio Dept. The Moody Bible Institute, 153 Institute Place,
Chicago, Ill.

Phone, During Broadcasting Hours—Diversey 3420, Other
Hours—Diversey 1570

THE ANNOUNCER'S DESK

Wendell P. Loveless



Last month attention was called to the Easter egg campaign of "Uncle" John Meredith, who leads the Early Birds every morning as a part of the Morning Worship period. "Uncle" John believed that the Early Birds would like to provide Easter eggs for the poor children of Chicago. His confidence in this splendid group of boys and girls was not misplaced. Hundreds participated and the eggs came in from all over the country. While some sent in one egg, others provided a dozen. One Sunday-school in Sturtevant, Wis., of which G. H. Shurr is superintendent, sent in more than five dozen, each egg being wrapped in a separate package. Together there were 2,196 eggs which came from points as far east as New York and as far west as Nebraska.

On the day before Easter these eggs were distributed to the Chicago Orphan Asylum, the Chicago Home for Destitute and Crippled Children, the Illinois Children's Home and Aid Society, Olivet Baptist Church Day Nursery (colored), the Light of the World Mission, the Home for the Friendless, Olivet Institute, and Erie Chapel. The splendid success of this campaign will insure its repetition next year.

During the Bible Exposition Hour on Sunday afternoon, April 24, Dr. James M. Gray, President of the Moody Bible Institute, delivered an address of unusual interest centering about the fact that "Je-

hovah of the Old Testament is the Jesus of the New." During the exposition Dr. Gray referred to Adolph Saphir's book, *The Divine Unity of the Scriptures*, and radio listeners should become acquainted with this masterful production. It will forever establish in the mind and heart of any open-minded person the glorious fact of the divine inspiration of the Holy Scriptures.

One of the recent studio visitors and speakers was Rev. E. J. Pace, D. D., author, lecturer, artist, evangelist and musician. The occasion of Dr. Pace's visit to the Institute was a series of lectures on "The Law of the Octave," which he delivered to the students of the Day and Evening Schools of the Institute. Many readers are familiar with Dr. Pace's cartoons appearing in the *Sunday School Times* regularly.

The Salvation Army Territorial Staff Band provided radio music for two evenings, and a program was also given by the Salvation Army Settlement Band. Both of these organizations are of first order and were greatly appreciated.

A record for the number of requests received was established one Sunday evening recently, 159 numbers being solicited by phone in approximately an hour and a half. Apparently nothing appeals to our radio audience as the old hymn tunes played or sung.

The Wednesday morning shut-in programs continue to increase in spiritual effectiveness. One of the most helpful portions of that program is the prayer period, when scores of prayer requests come in by telephone to be read over the air so that all of the radio family may share in them. There have been some very remarkable answers to these petitions for prayer.

Great appreciation is felt for the number of our radio friends who are remembering this work in prayer. This service is truly a tremendous responsibility, but along with the need for prayer comes a feeling of the results of the intercession on the part of so many.

moisten the panel with a fine grade of machine oil and rub again with No. 00 sandpaper, rubbing in long straight strokes. This should be continued until a smooth dark finish is obtained. The panel surface should then be cleaned with a dry cloth and the oil that remains should be permitted to dry before handling.

Radio Tubes

Overloading tubes by increasing the filament current in an effort to obtain greater volume often results in distortion and a rattling noise in the loud speaker. Each type of tube is able to deliver a limited amount of energy and to push a tube beyond its normal capacity not only produces poor quality of signals, but may also ruin the tube. There are several types of tubes known as power amplifiers for audio frequency amplification, designed to give high power amplification without distortion.

The UX 120 is for use with dry cells as a filament supply and is for use in the last audio frequency stage only. The plate potential should be 135 volts with a negative grid bias of 22½ volts. The UX 112 may be used as a radio frequency amplifier, a detector or audio frequency amplifier. The plate voltage varies according to the use the tube is put to. When used as an audio amplifier, 135 to 157 volts on the plate with a negative grid has between six and ten volts. The UX 171 is used for the last stage of audio frequency amplification and has a maximum potential of 180 volts and a negative grid bias of 40½ volts maximum. The UX 120 is used in the last stage of audio frequency amplification and is the most powerful radio receiving tube on the market. It is used with a maximum plate potential of 425 volts.

When using over 90 volts on the plate of the last tube in the receiver, it is advisable to use an output device to energize the loud speaker. This prevents the high voltage from passing through the coil windings of the speaker, thus eliminating the danger of having the coils heat up or burn out. This coupling is accomplished either by using a 1:1 ratio output transformer or a choke coil from 10 to 30 henries, the D. C. resistance not to exceed 1000 ohms, and a large capacity condenser between 4 and 8 microfarads.

Wired Wireless

A system of radio service which is permanently installed in the home and is similar to our telephone and electric light has been in practical use for several years but only for handling long distance telephone communications. However, this can be successfully used for bringing the same radio programs into the home that are now obtained by the radio receiving set only. Radio frequency waves are sent over the wires direct to the listener instead of being radiated through space. The radio frequency used for this system is commonly called "carrier frequency" and each frequency employed carries a separate program. It is possible to carry several

LEAVE A LITTLE FOR THE JEWS

"My Annuity with the Jewish Mission" is the title of a leaflet we would like you to read. It is yours for the asking. Just say "Send me your leaflet on Annuities."

No obligations, and no further solicitation—not a word. We only want to get our story to you; then we'll leave it between you and the Lord as to whether His covenant people should have a share in your Annuity gifts.

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THE OPERATOR'S PANEL

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Dull Finish on a Panel



Most radio panels have a shiny black finish, but after the holes are drilled and the panel has been handled frequently, scratches and marks are easily made in the material sometimes it is desired to give the panel a dull black finish. This may be done by first sandpapering the surface, using No. 1 sandpaper. After the glossy surface has been removed,

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While every precaution is taken to insure accuracy, we cannot guarantee against the possibility of an occasional change or omission in the preparation of this index.

programs on various frequencies over one pair of wires. The carrier frequencies must be properly selected so as to prevent side bands and harmonics from interfering. A separation of less than three kilocycles will be sufficiently selective but this separation of frequencies depends entirely upon the sharpness of the filters used. When the filter has been previously calibrated to the frequencies used, it is possible by means of a single dial to select the type of program most desired.

The total equipment necessary to receive programs by this means is much less elaborate than is at present necessary to receive a program from the present day broadcasting station. While the system described is not in very general use at the present time, it has been proposed that high grade programs be sent out on a regular subscriber service. Listeners would be charged a flat rate per month for this service. It would only be necessary to turn a switch to receive any one of a number of programs. This system of wired wireless will, of course, eliminate

all interferences from other broadcasting stations, static and electrical disturbances.



Aeroplane Transmitters

Modern transmitters on aeroplanes are of the vacuum tube type. The older planes use a wind driven generator for the plate voltage. Later type planes have a generator connected directly to the engine. The antenna is usually a weighted wire wound on a reel and capable of being reeled in or out, as necessary. All metal parts of the plane are connected to the guy wires of the wings and serve as a counterpoise or ground.

Receiving signals on an aeroplane in flight presents considerable difficulty. The exhaust from the engine and the air noises are minimized for the operator by the use of a leather helmet and headsets designed to shut out these noises. The spark from the magneto causes great interference, but this is reduced by carefully shielding the magneto and all high volted circuits.

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
CLARENCE H. BENSON, Associate Editor.
ERNEST D. CHRISTIE, Publication Manager.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy 20 cents. Remittance should be sent by bank draft, postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

Clubs of three or more, \$1.50 a year each. Five or more copies of one issue, 15 cents a copy.

Change of address—In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

Moody Bible Institute Monthly

Publication Office, 404 No. Wesley Ave., Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Accepted for mailing at the special rate of postage, provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

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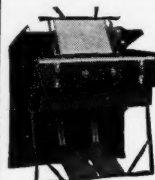
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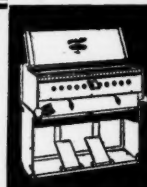
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